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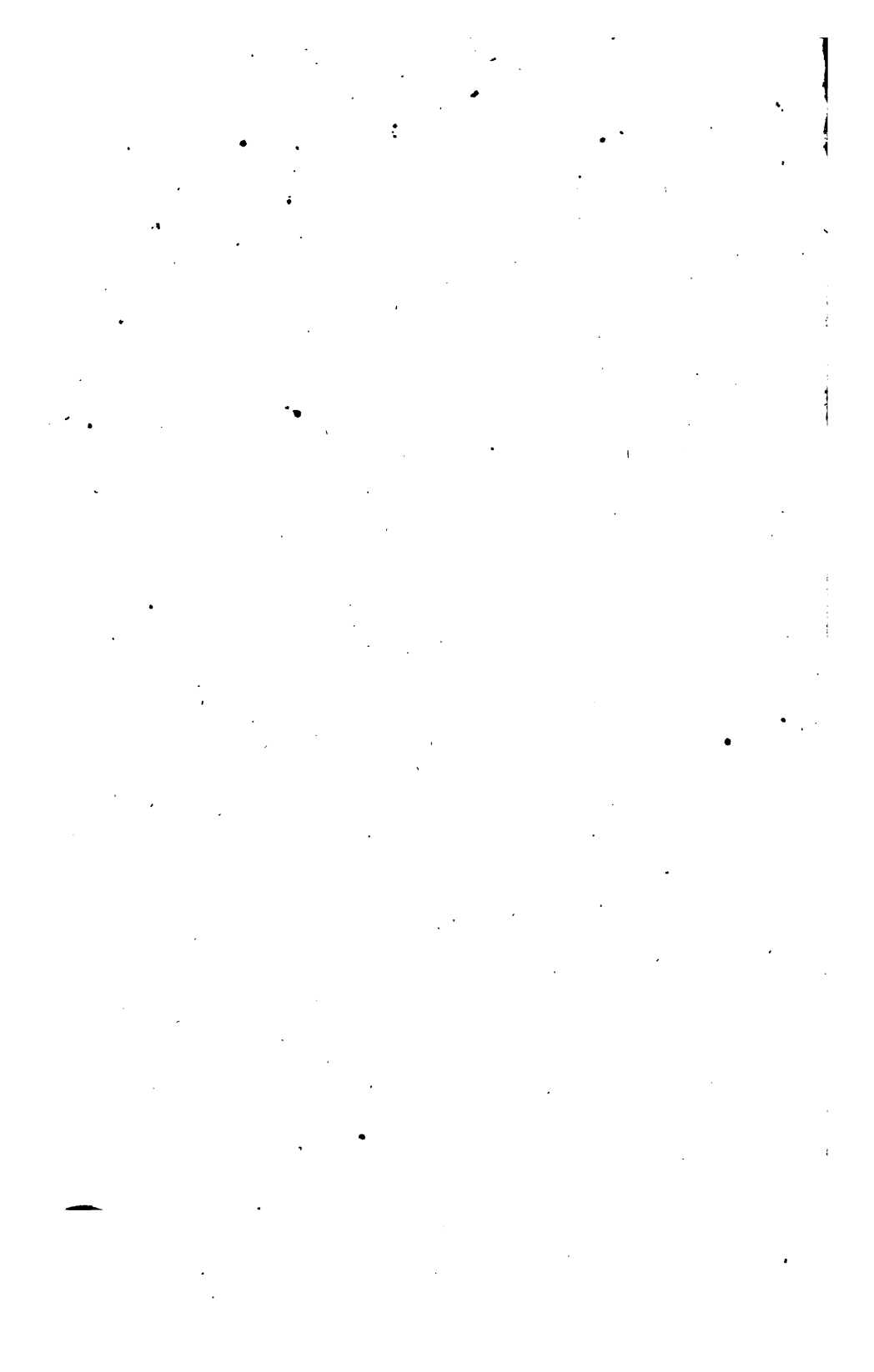


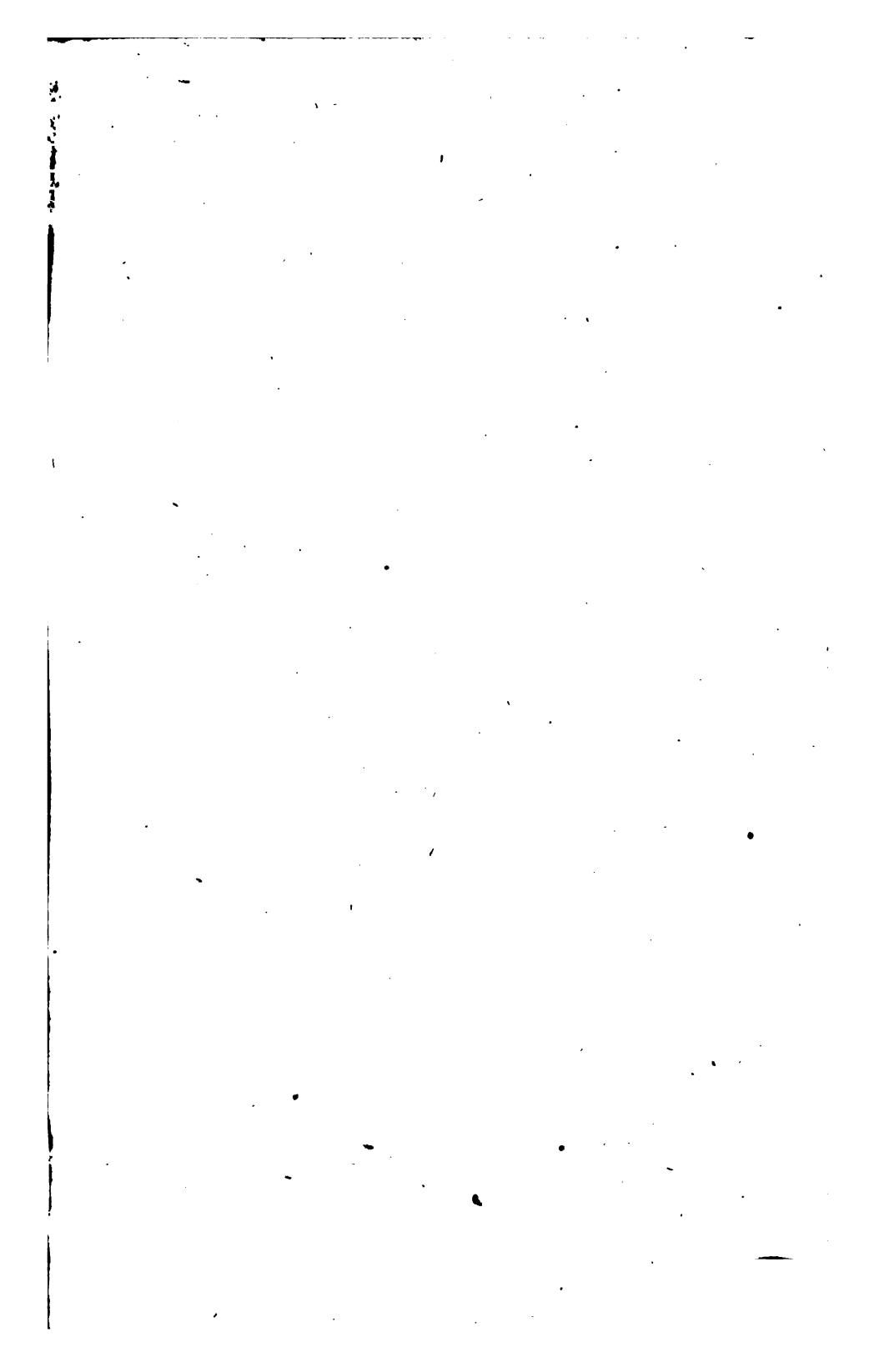
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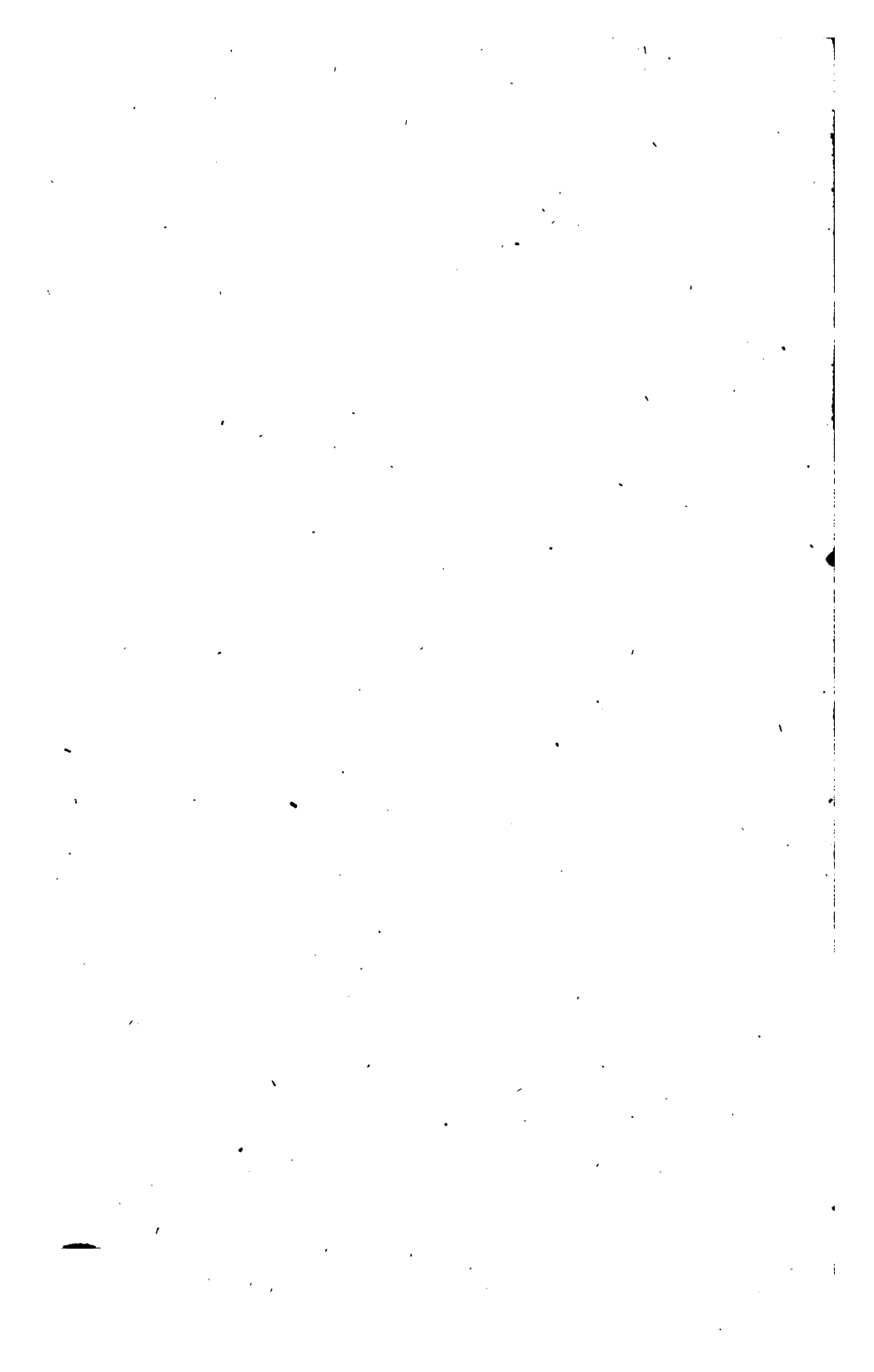
BIBLICAL CRITICISM

ON SOME OF THE

HISTORICAL AND PROPHETICAL BOOKS

OF

THE OLD TESTAMENT.



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BIBLICAL CRITICISM

ON

THE FIRST FOURTEEN

HISTORICAL BOOKS

OF

THE OLD TESTAMENT;



ON THE FIRST NINE

PROPHETICAL BOOKS.

BY

SAMUEL HORSLEY, L.L.D. F.R.S. F.A.S.

LATE LORD BISHOP OF ST. ASAPH.

IN FOUR VOLUMES.

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ADVERTISEMENT.

THE detached and unconnected form in which the contents of the present Volumes were found among the papers of the late Bishop HORSLEY, made the Editor for some time doubtful on the propriety of their publication. But having himself derived considerable benefit and assistance from them in the prosecution of his professional studies, and being satisfied that, although they present not a finished and elaborate illustration of the Scriptural Books to which they relate, they do nevertheless comprise a valuable mass of important Biblical Criticism, he has at last determined to offer them to the attention of the Theological and Hebrew Scholar,

In these Volumes will be found three valuable disquisitions which were published in the lifetime of the Bishop, and which are here reprinted, as forming a necessary link in the present chain of Sacred Criticism.

The first, containing a General View of the first Three Chapters of Genesis, together with an Inquiry into the etymology and import of the Divine Names of ELOAH, ELOHIM, EL, JEHOVAH, and JAH, appeared in the British Critic of 1802, in a review on the late Dr Geddes' Critical Remarks on the Hebrew Scriptures.

The second is a Critical Disquisition on the Eighteenth Chapter of Isaiah; and the third, a Translation of the Prophecy of Hosea. These are inserted as revised and corrected by their Author.

At the end of the fourth Volume will be found Translations of Sacred Songs, with Notes critical and explanatory. These were evidently intended by their Author for publication; and

the reason why they appear at the end, and not in the body of the general Notes, where they more properly occur, is, that when the Editor was collating the MSS for the press, he found translations of some of the songs of Scripture missing; namely, those of Jacob's Blessing of his Sons, of the Song of Moses, and of Balaam's Prophecy. Convinced that these, as well as what are here given, had been translated by his Father, he was unwilling to stop the press while searching for them, and reserved the whole of the translations for the conclusion of the Work. He has however been unsuccessful in his search; and though satisfied that such MSS did once exist, he has been unable to discover them. He has been compelled therefore to commence the translations with the one of the Last Words of Moses.

He has now again to repeat, that he is not to be understood as sending forth the following as a perfect work. He shall be much disappoint-

ed, however, if it be not thought, both by the student and proficient in Hebrew Literature, a work of great utility, when viewed as a book of reference and consultation. And he trusts that nothing will be found in it that can in any way tend to tarnish the high reputation of its Author as a philological critic in the original language of Scripture: on the contrary, he expects that reputation to be increased by the successful elucidation of passages which, as they at present stand, in the Hebrew and Samaritan Texts, and in the Versions of the LXX and the Vulgate, are involved in great obscurity, and on which the labours of preceding Commentators have, for the most part, proved very unsatisfactory.

H. HORSLEY.

Dundee, March 22, 1820.

CONTENTS.

VOLUME FIRST.

	<i>Page.</i>
GENERAL VIEW of the first Three Chapters of Genesis,....	1

CRITICAL NOTES

On Exodus,	86
Leviticus,	125
Numbers,	148
Deuteronomy,	189
Joshua,	244
Judges,	283
Ruth,	311
1 Samuel,	315
2 Samuel,	345
1 Kings,	367
2 Kings,	389

VOLUME SECOND.

CRITICAL NOTES on Isaiah,	3
---------------------------------	---

VOLUME THIRD.

CRITICAL NOTES	Page.
On Jeremiah,	1
Ezekiel,	113
Preface to Hosea,	234
Translation of Hosea,	309

VOLUME FOURTH.

CRITICAL NOTES on Hosea,	1
Appendix, No. I,	271
No. II,	274
No. III,	293
Advertisement,	313
CRITICAL NOTES on Joel,	318
Amos,	320
Obadiah,	332
SACRED SONGS.	
The Last Words of Moses,	335
The Song of Deborah,	348
Hannah's Thanksgiving,	358
Death of Saul and Jonathan,	361
The Last Words of David,	364

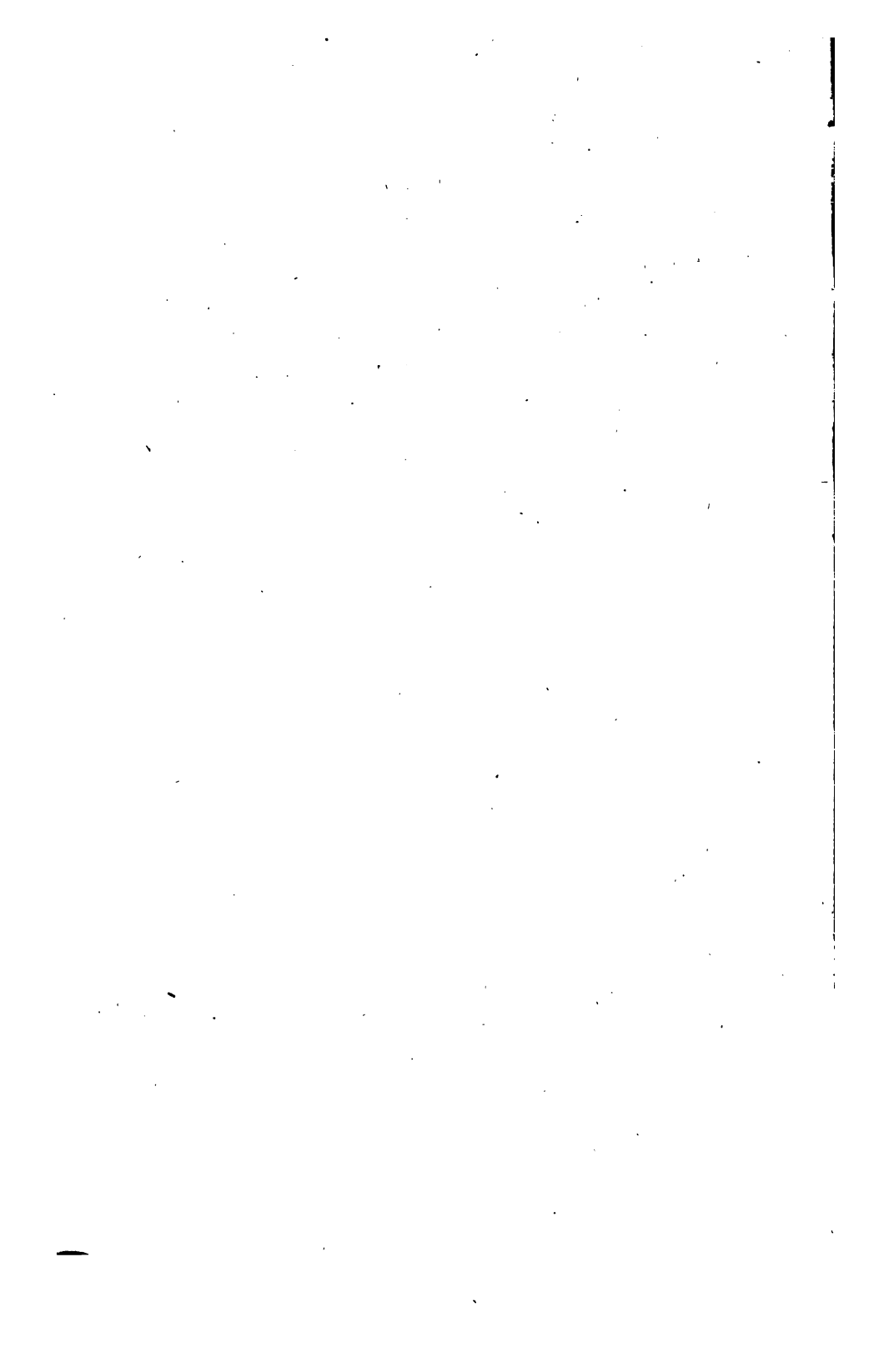
CONTENTS.

xi

CRITICAL NOTES ON

Page.

The Last Words of Jacob,.....	369
The Song of the Children of Israel,	389
The Ode of Triumph, Numb. xxi, 27—30,....	398
The Prophetic Effusions of Balaam,	399
The Song of Moses,	409
The Last Words of Moses,.....	426
The Song of Deborah,.....	454



GENERAL VIEW
OF THE
THREE FIRST CHAPTERS
OF
GENESIS.

THE Mosaic History of the commencement of the world consists of three principal parts, delivered in as many separate chapters. The first part is an account of the creation of the whole world, contained in the first chapter of Genesis. The second is an account of the first state of man, and the origin of civil society; and this is contained in the second chapter of Genesis. The third part is the history of the origin of evil, and the change it made in man's condition: and this is the subject of the third chapter.

The creation of the world, as it is described in the first chapter of Genesis, was not a single instantaneous act, but a work performed by gradual stages, in the time of six successive days, or entire revolutions of the globe of the earth upon its axis; which

six days begin to be counted from the first emersion of light from the chaos. The interval between the production of the matter of the chaos, out of which the universe was formed, and the formation of light, is undescribed and unknown; because there was no motion to mark and measure it. For the first motion was nothing more than an undulation, excited upon the surface of the chaos by the Spirit of God: and although it is highly probable, that this impression on the surface gave both the spherical figure, and the rotation upon the axis, yet this rotation, while all lay in darkness, as all must have done till light was, produced no sensible change, and afforded no measure of duration. But the moment that the divine command gave birth to light, we find day and night succeed in regular vicissitude.

It may seem, perhaps, improper to speak of any change, as sensible or not sensible, when no being was yet in existence to perceive external things by sense. But the sacred historian describes the progress of the work by the phenomena, such as they would have successively presented themselves to a spectator, had a spectator been in existence. Or, we may say, he describes the work in its different stages, to a *supposed* spectator. Perhaps in no other

way could the history have been made intelligible to men.

The narrative of the beginning and the progress of the work, taken as real history, affords an historical confutation of all systems of Materialism and Idolatry ; as it contradicts, in one point or another, all the principles upon which any such systems can be founded : and in this light, but not in this light only, it is of importance to man, not only as conveying a curious piece of knowledge, but practically as the basis of religion.

1. The world has not been from eternity ; for it had a beginning ; and its beginning was, that God made it.

2. The world, such as we now behold it, arose not out of chaos from any fortuitous concourse of the atoms of the matter thrown together in that chaos. Concourse supposes motion ; and there was no motion in the matter of the chaos, till the spirit of God excited a motion on the surface. No fortuitous motion therefore ; no fortuitous concourse ; nor, when motion was once excited, was the formation and distribution of the parts of the universe the effect of any random combinations, which that motion might be supposed to produce.

3. Neither the sun, nor any of the celestial luminaries were in being, when light was produced. For light was a work of the first day ; the luminaries of the fourth. The luminaries therefore are not the cause, nor the makers of light, as the principles of Materialism require ; but merely the receptacles, or magazines of light previously made.

4. The atmosphere was not produced by vapours exhaled from the chaos by the sun's heat. For the atmosphere was made before the sun was in being to give heat and cause exhalations.

5. The continents and greater islands were not formed by a deposition, from the chaotic mass, of a thick mud, gradually hardened by the heat of the sun ; after the thinner fluid was exhaled ; or swept off the surface by the force of winds ; or collected into fissures in the mud ; which fissures, enlarging by degrees, became the beds of rivers. For the waters were gathered into one place ; and the dry land at once appeared, before there was any sun to dry or harden : and the land must have existed in a state of considerable consistency under the waters, before they were gathered into their appropriate place. For the waters were no sooner removed than the *dry land* appeared ; and the surface

was fit for the purposes of vegetation the very same day.

6. However the sun may now contribute by his light and heat to the support and maintenance of vegetable and animal life, he was not the original cause of either. For the surface of the earth was stored with vegetables, flourishing and bearing fruit and seed before the sun had existed; and the water, the air, and the land, were all replenished with their proper animals, propagating each its kind, before the sun had existed long enough to warm the mud, which the returning waters, it is supposed, might in many places leave behind them.

7. The celestial bodies were set in the firmament in their respective places, when they were first created; and they were at the same time appointed to be "for lights, to give light upon the earth; and to be for signs, and for seasons, and for days, and for years." At this same time therefore, that is, when these bodies were first created, the motions in the orbits were impressed. The notion that our earth was a lump, by some means knocked off from the body of the sun is an idle dream; for the earth was already four days old when the sun was first made. Nor less idle is the dream, that our moon

was originally a comet, stopped in its fall towards the sun, by the attraction of the earth, which it chanced to approach too nearly : and so was compelled to become the satellite of the earth, in its annual journey round the sun, itself describing a narrow monthly orbit round the earth. The moon was originally created for the purpose she now serves, to give light upon the earth in the night, and to mark and measure periods of time.

8. The earth being stored with vegetables, and the firmament lighted up, the terraqueous globe was fit for the habitation of animals ; and only then, and not before animals were created. In this progress of the work every thing bears the mark of design and wisdom, nothing of chance.

9. Man was created in the image of God. The notion therefore, that he originally existed in a savage state, is a falsehood, and an idle fiction.

10. Man was no sooner created, than he had intercourse with the Creator ; in which he was informed of his rank in the creation, and received directions concerning the means of supporting life. From these early communications, the first man received his first knowledge of God. The notion,

therefore, of a religion of nature, prior to revelation, is a falsehood, and a wicked fiction.

CHAP. II.

In this chapter, the history proceeds to relate the first condition of the newly created man. He was placed in a spot prepared by the Creator for his residence ; a garden it is called, which God himself had planted, causing to grow out of the ground every tree that was either beautiful to the sight, or good for food. In this garden the man was placed, with orders to dress it, and to keep it. The free use of the fruits of the garden was permitted to him, with a prohibition however, with respect to the fruit of one tree, which he was not to taste upon pain of death. Thus he was in a condition of ease and abundance, but not of inactivity, for he was to cultivate his garden ; of great liberty, and independence of every thing around him, but not without a strong mark of subjection to God. For the prohibition laid upon him was positive ; no rea-

son was assigned for it; but death was to be the punishment of disobedience.

In this situation he was at first solitary, for he could find no companion among the animals, his inferiors. He was suffered, it should seem, to be so long, and no longer alone, as to feel by experience, that even in his paradise of plenty and delight he could not be happy without society : but he no sooner understood that he wanted a companion, than a companion was provided for him, in a woman formed out of the substance of his own body, and presented to him by the Creator.

Many, both among Jews and Christians, have so little understood the importance of a true history of the beginning of the world, and of the human race, as the only sure foundation of the true religion, and have so little relished the simplicity of this narrative, or have found it so contrary to preconceived opinions of their own borrowed chiefly from the Greek philosophy, that they would have it considered as history in the disguise of allegory, and not to be taken in its literal meaning. It is a sufficient confutation of this notion, that if the Mosaic history be an allegory, it is allegory without a key, which no man can interpret; and delivering his history in this dis-

guise, the inspired teacher of the chosen race has in truth given no information, and might as well have left his tale untold, as have told it in so obscure a riddle ; which is neither calculated to convey any moral truth, or to serve any political purpose the author might be supposed to have in view. If Paradise was not literally such a garden as Moses has described, but the condition of the first man represented under that image ; what then was the reality which that image represents ? What were the particulars of the first man's first condition ? If the prohibition imposed upon him was not simply that of tasting the fruit of a particular tree, but of something else ; what was that something else really forbidden ? If the woman was not formed out of a portion of the body of the man ; what was the actual manner of her formation, which is enigmatically so described ?

We may add another consideration. The narrative of this chapter must be either all plain matter of fact, or all allegory. It cannot be matter of fact in one part, and allegory in another. For no writer of true history would mix plain matter of fact with allegory in one continued narrative, without any intimation of a transition from the one to the other. If therefore, any part of this narrative be matter of

fact, no part is allegorical. On the other hand, if any part be allegorical, no part is naked matter of fact : and the consequence of this will be, that every thing in every part of the whole narrative must be allegorical. If the formation of the woman out of man be allegory, the woman must be an allegorical woman. The man therefore must be an allegorical man ; for of such a man only the allegorical woman will be a meet companion. If the man is allegorical, his Paradise will be an allegorical garden ; the trees that grew in it, allegorical trees ; the rivers that watered it, allegorical rivers : and thus we may ascend to the very beginning of the creation ; and conclude at last, that the heavens are allegorical heavens, and the earth an allegorical earth. Thus the whole history of the creation will be an allegory, of which the real subject is not disclosed ; and in this absurdity the scheme of allegorizing ends.

With respect to the particulars of the story of this second chapter, it is remarkable, that the geographical situation of the garden of Eden is described with much appearance at least of precision ; and, as the most judicious critics have thought, with so much clearness, that it is not difficult at this day to point out the spot upon the map. The united

stream of the Euphrates and the Tigris seems to have been the river that watered the garden, which lay upon the eastern bank, in the space between the confluence of the streams, at the place, where the city of Apamea in after ages stood, and their separation again at the spot which became the site of the town of Asia. But be this as it may, admitting that the situation of the garden may be now doubtful, by reason of the changes introduced in the surface of the globe, partly by art, and partly by nature in the course of so many ages, yet the geographical characters in themselves are the most exact and precise; such as must have marked the spot with certainty, so long as they were extant. Now this accuracy of geographical description is one of the strongest historic characters; so clear an indication of the author's intention of passing off his narrative for fact, that either the narrative is true, as a plain matter of fact, or the author is entitled to no credit.

The placing therefore of the man in the garden is an historical fact; and, by the principles we have laid down, the other parts of the narrative must be equally facts of history.

This point being settled, as the former chapter af-

fords an historical confutation of all atheistical philosophy, this contains a similar confutation of atheistical politics. The account which it gives of the beginning of the human race, contradicts all the fine theories of the formation of civil society, by compact out of multitudes living previously unassociated, and without government, in what is absurdly called a state of nature. The manner in which God was pleased to give a beginning to the human race, was such as barred the possibility of the existence of mankind in an unassociated state, previously to a state of society. The whole race, according to this history, is the offspring of the first pair. Their earliest offspring were born in society, and under the relations of the nearest consanguinity. Family society, implying domestic subordinations, was the true state of nature; out of which, as men gradually multiplied, political society would grow, under monarchy erected on the basis of paternal authority, and the natural rights of primogeniture. Government, therefore, was prior to all voluntary compact and confederation; and the derivation of power from the people, and of the rights of sovereigns from the will of the governed, is an absurd and wicked fiction.

CHAP. III.

In the third chapter we have an historical solution of that great question, which philosophy could never solve, *πόθεν τὸ κακόν*. Evil was introduced, according to this history, by the self-will of the creature, arrogating to itself independence on the will of God, taking upon itself to judge of the utility of the restraints laid upon it; and choosing, like a God, its own means of happiness. This was the introduction of moral evil; and moral evil, by the appointment of the Creator, drew after it physical. Thus the race of man, by the disobedience of the first pair, was involved in calamity, from which it could no otherwise be extricated, than by the immediate act of the God who had been offended.

Our first parents were drawn into a violation of the prohibition laid upon them, by the arts of a seducer. The woman was approached by a serpent, who opened a conversation with her, by asking her, "whether it was really true, that God permitted them not to eat of every tree of the garden?" The manner in which the question was put, implied that

any restriction in the use of the fruits of the garden, seemed so harsh and unnatural to the proposer of the question, that he could not believe any such had been imposed ; and he made the enquiry of Eve to satisfy his doubts. When she told him they had the free enjoyment of all the fruits of the garden, except that of a single tree, which was forbidden, with a warning, that if they touched it they should surely die ; the serpent told her, that no such effect would follow the eating of the forbidden fruit ; that, on the contrary, their faculties would be immediately quickened and enlarged, “ and ye shall be as Gods, knowing good and evil : ” and this, he said, God, who had laid them under the prohibition, knew. The woman was persuaded to make the fatal experiment, and the man was enticed by his wife to follow her example.

According to this account of the delinquency of our first parents, it began in infidelity, and amounted to nothing less than an apostasy from God, to join with a being evidently at variance with him, who suggested to them a mistrust of God’s goodness, and taught them to disregard his threatenings.

After the commission of the crime, Jehovah came

down to examine the delinquents. The fact was confessed: the man had nothing to plead but the persuasions of his wife; the woman, the seduction of the serpent; and the serpent attempted no defence. On him the judge pronounces an unqualified curse. The woman and the man were informed of circumstances of deterioration, that were immediately to take place in their condition; and the man was told, that, after a life of hardship and toil, he should return to the dust, from whence he had been taken. Hope, nevertheless, of a final restoration was held out to them, in an intimation contained in the terms of the curse upon the serpent, that, after a long enmity between him and the human race, his entire defeat would be accomplished by the seed of the woman. This was certainly but a reserved and obscure intimation of the Saviour. But the promise was very fully opened and explained by subsequent communications, and by the immediate institution of a form of worship, which consisted in symbolical rites, referring to the method of redemption by the blood and merits of the incarnate Saviour. Of these symbolical rites, animal sacrifice was a remarkable feature: and the early mention of such sacrifices, is

a proof of the very early institution of that symbolical worship, in which they were so essential a part.

This history of the Fall is the basis of the whole religion of the fallen creature ; and it is the principle of unity, which makes one consistent whole of the various revelations and religious institutions of different ages. The patriarchal revelations ; the call of Abraham ; the mark set upon his family ; the promises to him, his son, and grandson ; the deliverance of the Israelites from the Egyptian servitude ; the Mosaic dispensation ; the lessons of the Hebrew prophets ; are all, only different parts of one grand scheme, for the restoration of man, by the gradual discipline of revealed religion, and by the merits of the Redeemer, from the ruin of the Fall. The Fall is the fact which is the basis of the whole superstructure, and unites the various parts ; which, without reference to a ruin by man's disobedience, and to a restoration by God's mercy, in a manner consistent with his justice, have no agreement or consistency the one with the other. Insomuch, that it is difficult to conceive, that any man can in good earnest believe the Gospel, who can find no vestige in this

third chapter of Genesis, " of a seducing Devil, or a redeeming Saviour."

It is indeed very remarkable, that in this History of the Fall the seducer is never mentioned by any other name, than that of the serpent ; nor is any intimation given, according to any of the versions, that a creature of another order lurked under the disguise of the serpent form : and this may seem to afford no light objection to the literal acceptation of this history, which we would uphold, and upon which all our deductions from it depend. For, if the serpent be an allegorical serpent, why may not every thing else, in this part of the history at least, be allegorical ? Indeed, upon the principles we laid down in defending the literal sense of the preceding chapter, every thing else must be allegorical, if the serpent be an allegorical personage.

But to this we answer, first, that the serpent was no allegory ; it was the tempter in his proper person, in the form which he chose to assume, or assumed perhaps by necessity, being permitted to assume no better than that of a mean reptile. Still in that form he was the tempter in his own person, as much as if he had appeared, as painters draw him, with his horns and tail and cloven feet : and the

narrative is not the less a plain narrative to be literally taken, because it relates things as they really passed without any comment of the writer. Secondly, we answer, that although the tempter is called by no other name than that of the serpent; it is not true, that no intimation is given in the narrative, that any other being lurked under the serpentine form. This is true only of the narrative as it appears in translations. In the original, we apprehend, so plain an intimation is given in the very opening of the narrative, as rendered the mention of it again in any subsequent part, or the description of the tempter by any other name, unnecessary: for the true rendering of the first verse of this third chapter would be in these words.

“Now *a certain* serpent was cunning beyond any beast of the field, which Jehovah God had made; and he said,” &c. — “a certain serpent” הנחש. This is often the force of the prefixed ה, as Is. vii. 14. העלמה — “*a certain* virgin shall conceive,” &c. Many more instances may be found in Noldius. It is not, therefore, the subtlety of the serpent kind that is in question. But the historian tells us, that “*a certain* serpent” was cunning beyond any beast of the field, whether of the serpent or of any other

kind. This certain serpent, therefore, was no common serpent of the field, for he differed from them all. He could be no other than that apostate spirit, who in the serpent form executed his stratagem upon man; and to whom, for that exploit of wicked cunning the name of "the serpent," and "the old dragon," has ever since been applied in derision and reproach. Hence it will follow, that the going upon the belly, and the eating of dust in the malediction of the serpent, must be understood as applying specially to that certain serpent. These are certainly figurative expressions, describing, in images taken from the life of the common serpent of the field, a state of degradation, and perpetual mortification of appetite, to which the deceiver stands condemned. Perhaps the condition of a spirit, whether in happiness or in misery, cannot be described to man otherwise than in figures; and such description is, in that case, as plain and literal as the nature of the subject will admit: and the use of such necessary figures in the narrative of a transaction, in which a created spirit bore so principal a part, can never be supposed to turn the whole substance of the narrative into allegory and fiction.

A Critical Disquisition on the Etymology and Import of the Divine Names ELOAH, ELOHIM, EL, JEHOVAH, and JAH.

1. *Of the Names ELOAH and ELOHIM.*

What may be the true etymology of these words, and what the notion radically involved in them, are questions which have never yet been satisfactorily resolved; and we pretend not to clear them entirely of their difficulties. They are of the number of those, in which it is much easier to detect error, than to discover the truth; and if the truth be discovered at all, it can only be by the slow process of the method of exclusion. We reject, therefore, without the least hesitation, the wild conjectures (for they deserve no better name) of Abarbanel, who makes either word a piece of patchwork, made up of the word $\aleph$, with letters of the Tetragrammaton added to it; and with another addition, in the case of the latter word, of which he can give no rational account. Particular objections to these derivations, which amount indeed to a confutation of them, will

appear in the sequel : but at present we set out with rejecting them, as the mere guess of a grammarian of a late age, who had nothing to allege, either of authority or of reason, in support of his conjecture.

With equal confidence we reject all derivations of these Hebrew names of God from other languages ; the Persian, or the Arabic. For all such schemes of derivation seem to involve a principle, which we cannot but condemn, that the chosen people of the true God, the depositaries of the primeval faith, borrowed their names for the object of their worship from Idolaters. It is not to be denied, that light is often to be thrown upon a Hebrew word, by comparing its senses in the different dialects of Oriental speech, the Hebrew, the Samaritan, the Chaldee, the Syriac, the Persian, and the Arabic ; for we consider all these as various dialects only of one language, of which the Hebrew was not, like the *lingua communis* of the Greeks, the youngest, but the most antient, and the parent of the rest. In words that run through all, or several, of these dialects, it may certainly happen, that the primary sense of a word, on which all its other senses depend, may be preserved in the application of the word in the latter dialects, when, for some reason not now to be

discovered, that primary sense went into disuse, and was lost in the parent tongue. Yet in such cases it would be absurd to consider the word in the parent language, as derived to it from that dialect, in which the primary sense is found. For the circumstance may be owing only to the imperfect state, in which all these languages (with the exception of the Arabic and Persic) now remain; and the number and class of writers, that are come down to us in each.

But with respect to the words which are the immediate objects of this disquisition, no such information, as we have supposed to be in many cases attainable, is to be derived from the use of them in the various dialects of the East. The word אלה, as a name of God, runs through them all; but we shall not find, in any one of them, any other sense of the word, which may be supposed to have given it the power of signifying "God," rather than to have been derived to it from that, as a prior signification. We except not from this remark even the Hebrew root אלה, if that should be found to have any connexion with Eloah [אֱלֹהִים] or Elohim [אֱלֹהִים] the names of God. As to the Arabic roots אלה and אלי, the first a verb signifying "to be awe-struck," the second a noun denoting "benefi-

cence;" it is obvious, that either of them is more likely to be derived from the Hebrew name of God, than that name from them. For God is the object of *awe*, and the source of *beneficence*; and the Hebrew is by far the more ancient language. Setting out therefore with these negations, that these two words are neither compounds of more simple Hebrew roots, nor derived to the Hebrew from any foreign language; we may proceed another step, and venture to assert, that אֱלֹהִים and אֱלֹהִים are words of one and the same etymon, whatever that may be. For אֱלֹהִים is manifestly the plural of אֱלֹהִים and nothing else. That it is a plural, appears from the numberless instances in which, in *regimine* or taking suffixes, it undergoes those changes, which plurals masculine in those situations regularly undergo; dropping the termination ם, and, with the suffix of the first person singular, blending its plural *Jod*, by crasis, with the pronoun. The word therefore is plural, and it can be the plural of no other singular than אֱלֹהִים [Eloah.]

We must here interrupt the progress of our philological reasoning to make a remark, not quite foreign even to that subject; that whatever may be the etymology of these two words, and whatever

the true interpretation of either, it cannot be without some reason ; it cannot be, as some have pretended, from the mere caprice of language, that the plural word is much oftener used in the Scriptures, as a name of God, than the singular. That the plural word is used with the design of intimating a plurality in the Godhead, in some respect or other, it is strange that any one should doubt, who has observed, that it is used in places, in which if there be in truth no plurality in the Godhead, the inspired writers must have been determined, by the principles of their religion studiously to avoid the use of a plural ; especially as they had singulars at command. The plural is used in that very precept, which prohibits the worship of any God but one. “ I Jehovah am thy Gods, that brought thee out of the land of Egypt, out of the house of bondage.”— “ Be not unto thee other Gods beside me :” and in every subsequent part of the Decalogue, where God is mentioned, the plural word is introduced. In the second commandment, “ For I Jehovah am thy Gods :” in the third, “ Take not the name of Jehovah thy Gods in vain :” in the fourth, “ The Sabbath of Jehovah thy Gods :” in the fifth, “ The land which Jehovah thy Gods is giving thee.” Who-

ever will suppose, that this plural appellation of God, thus constantly used in the language of the law, which of all language should be the most precise and accurate, thus used in laws asserting and upholding the single Deity of the God of the Israelites, has no reference to the plurality of persons in the Godhead, should be able to demonstrate some other plurality in the Godhead, to which the expression may refer.

It is pretended by Abenezra, who has been followed in this notion by some Christian divines and critics of great note, that this plural word is used of God "for honour's sake," according to a usage of the language. But neither Abenezra, nor any of his followers, have ever shown, what they pretend, that it was really any usage of the Hebrew language, "to honour individuals," by speaking of them in the plural number: nor is it true, that it was customary for a great man, in the early ages, to speak of himself in the plural. The only proof which the learned Drusius, who adopts and defends this notion of Abenezra's, attempts to give of the existence of this pretended usage, is the frequent application of the noun Adonai [אֲדֹנָי], a plural noun as he imagines, to a single person. But the truth is, that

Adonai, so applied, is not plural. The final י, in this, and in many other nouns, is not a plural termination; but as is now allowed by the best grammarians, formative either of a collective in the singular number, as in the noun דְּוֹבִי, "a swarm of locusts;" or of a noun expressing something great, or excessive in its kind. כֹּלִי, "a great miser," from כָּל. אֲדֹנָי [Adonai] "a great Lord." * If Adonai were really a plural, by idiom applied to a single person for honour's sake, the word without a suffix, and not otherwise, *in regimine*, might be expected to occur in that application, in the absolute form, Adonim: And it has been imagined that the word so occurs in two passages, Is. xix. 4. and Mal. i. 6. But, in the first passage, the syntax, as we apprehend, has been greatly mistaken. The singular adjective is joined in the order of construction, not with the plural אֲדֹנָיִם, but with the singular noun substantive יֵר, "the Egyptians I will give over into the harsh authority of masters"—in *duram dominorum potestatem*. In the second passage, the plural אֲדֹנָיִם is indeed in apposition with the pronoun

* See Schroeder, *Inst. ad Fund. Ling. Heb.* p. 152.

singular **אֱלֹהִים** ; but the person speaking is Jehovah : and this apposition of the plural noun with the singular pronoun is only an instance of a like insinuation of a plurality of persons in the Unity of the Divine essence, by the anomalous construction of this plural appellative, as we contend for in the similar construction, which so much more frequently occurs, of the plural **Elohim**. Other appellatives are occasionally constructed in the same manner, when applied to God.

But the same Abenezra, who, upon Gen. i. 1, takes up this false notion, that by the usage of the Hebrew language, a great person is spoken of in the plural number ; upon another place, Ps. xi. 7, says, that the plural of this word **Elohim**, in the application of it to God, involves a deep mystery. Not that he acknowledges the mystery of a plurality of persons in the Godhead. He was too much an enemy to Christianity to acknowledge, what was not unknown to his forefathers. He expounds the mystery of the plural word, of what is certainly no mystery at all ; of the plurality of powers or virtues emanating from God upon the substances of the external world. But this is nothing more than the plurality of the effects of God's creating power. It is

no plurality in God himself; nor any reason, that he should be perpetually mentioned by a plural name, more than the logical predicability of the One in Many indicates that plurality is involved in the nature of Unity itself, or is a reason that ONE should be called ONES.

We have, however, the admission of this learned Jewish grammarian, that deep mystery is involved in the plural form of the divine name Elohim. What mystery that may be, but some plurality in the Godhead, it is not easy to divine. One cannot but suspect, that it is to avoid a confession of the Christian doctrines, that he pretends to help us over the difficulty, by alleging a plurality, not in God, but in external things. But we have a right to challenge those, who follow him in this admission, to allege some other plurality in God himself, than that of the persons, to which the word may allude. But, to return to our immediate subject.—

The derivation of the singular אֱלֹהִים [Eloah] and the plural אֱלֹהִים [Elohim] from the Hebrew verb אָלַה, “to swear, or bind by an oath,” which we find first in some of the Jewish grammarians, after them in Cocceius, and last of all in the Hutchinsonian school, commends itself at first sight by two

circumstances. 1. Its great simplicity, inasmuch as it rejects all fanciful and uncertain compositions of more roots than one. 2. In that it is, or at least means to be, purely Hebrew; not going to search the archives of Idolatry for the theological phraseology of the true religion. The interpretations of the words, derived from this etymon by those who have adopted it, are various. That of the Jewish grammarians is by far the most simple, but manifestly false. Conceiving that the plural Elohim is used in Scripture for men in power and authority, particularly for Judges, they connect this sense with the root אלה, by observing that it is the particular office and prerogative of Judges and Magistrates to administer oaths. This power they make the first principle of judicature or magistracy. Hence they say Elohim signifies Judges or Magistrates generally; and, by pre-eminence, God; as the first of all Judges, to whom all other Judges are subordinate, and from whom they derive their authority. But unfortunately for this plausible interpretation, not a single unquestionable instance is to be found in the whole Bible, of the supposed application of the word to Princes, Rulers, Magistrates, or Judges (see Parkhurst אלה, II. 5.) This interpretation therefore we

reject (without deciding at present upon the etymon) as founded upon, at the best, a very doubtful application of the word.

The interpretation which Cocceius would build upon the same derivation of the word, the hint of which he seems to have taken from the former Rabbinical Exposition, is upon two accounts exceptionable. First, that it is unnatural and far-fetched; inasmuch as it makes the primary idea of sovereignty the right of malediction: and, secondly, that thus describing the sovereignty of God, and making this the leading notion of Deity, it sets forth God as an object of mere terror. Surely Plato came much nearer to the truth, when he made *Ἀγαθόν* [Good] the Deifying principle, as it were, in the Godhead; affirming that God is therefore God because he is *Τῷ ἀγαθῷ*, the Good.

These objections derive much confirmation from the actual use of the words in Holy Writ. The plural *Elohim* in particular is introduced in innumerable passages, in such a manner as to import a certain relation between God and the true servants of God, the very reverse of that, which alone subsists between a sovereign ruling with inexorable rigour by the extreme severity of punishment, and the sub-

jects so ruled. Elohim in innumerable passages, is so used, as to import a relation productive of love, hope, and confidence, on the part of the believer. Every one of these passages would seem absurd and contradictory, if it were paraphrased according to Cocceius's notion of the signification of the word. A few instances may suffice. "Our God (i. e. our *curser*) turned the curse into a blessing." Neh. xiii. 2.—"Fear thou not, for I am thy God," (i. e. thy *curser*) Is. xli. 10.—"Blessed be Jehovah thy God (i. e. thy *curser*) which delighteth in thee." 2 Chron. —"For Jehovah thy God (i. e. thy *curser*) is a merciful God." Deut. iv.—"Forsake me not, O Jehovah, O my God (i. e. O my *curser*) be not far from me." Psal. xxxviii. 21—"O God (i. e. O *curser*) be not far from me; O my God (i. e. O my *curser*) make haste for my help." lxxi. 12. Such examples, which are shocking in their very sound, might be multiplied without number; and it may be added that, in such expressions as these, "God of my salvation," and "salvation of God," the supposed idea of cursing, in the word Elohim, cannot be connected or reconciled with the adjuncts.

The divines, however, of the Hutchinsonian school,

from this same etymology, which they adopt in common with Cocceius, deduce interpretations of the two words very different from this, and certainly not liable to the same exceptions. Deducing both these words, as Cocceius deduces them, from אלה, "to swear," they put a great difference between the two; making the plural Elohim active in its signification, and the singular Eloah passive. In the plural Elohim they understand a reference to a certain transaction and compact between the persons of the Holy Trinity, relating to the great work of man's Redemption before the world began, which is certainly represented, both in the Old and New Testament, under the notion of an oath; and the singular Eloah they expound as the appropriate title of the second person in the Trinity, characterizing him by the part which he engaged to sustain in the wonderful scheme of Mercy.

These interpretations certainly arise very naturally out of the etymology, being founded on the primary and literal sense of the word, which these divines, with Cocceius, take to be the root. Their exposition of Elohim is conformable to the view, which the Holy Scriptures give, of the first plan and project (if it be allowable so to speak) of Redemp-

tion: and it has this particular advantage, that it holds forth (in conformity with the whole tenor of the Scriptures) such a foundation of the relation of love, mercy, gratitude, between God and the pardoned sinner, as particularly suits the innumerable passages in which, as hath been before shown, the plural Elohim seems to be introduced as involving, in its proper signification, such a relation: and though some have affected to be shocked, at the manner of the application of the singular Eloah in the Hutchinsonian scheme of interpretation, to the second person, there is nothing in it, but what may be fully justified by the manner in which the Holy Scriptures speak of the incarnate God, as submitting to be made a curse for man.

Plausible however as these interpretations seem, and unexceptionable as they are, as they regard doctrine, the difficulties, in the etymological part of the business, are much greater than has yet appeared.

It is absolutely necessary to the Hutchinsonian scheme of interpretation, and this they themselves admit, that of the two nouns, the singular should be passive, the plural active. That the singular **אלה**, Eloah, is passive, they infer from the **ו** between

the ל and the ך, the second and third radical. But this will not of necessity make the word passive : for innumerable verbals are to be found formed with the epenthetic Vau, between the second and third radicals, without any thing passive in their signification, as will be manifest to any one who will take the trouble to examine the long list of verbals in Buxtorf's *Thesaurus Linguae Sanctæ* ; or the more accurate list, as some perhaps may think it, in Schroeder's *Institutiones ad Fundamenta Ling. Heb.* This indeed amounts not to proof that the word is not passive ; but it makes the matter doubtful : and unless it be *proved*, which we believe will not easily be done, that the exposition of it, as applied in a passive sense to the second person of the Trinity in particular, in the passages in which the word occurs, produces some particular emphasis or propriety in all, or at least in many of them ; that exposition, and that appropriation of the word, will remain very questionable. But, secondly, if we admit that Eloah is passive in its signification, new difficulties will arise. If the singular Eloah be passive, Elohim being merely the plural of Eloah must be passive too. This puts an end to the Hutchinsonian interpretation of this plural word ; to the truth of which it is

indispensably requisite, that the word Elohim should signify actively. Of this the ablest supporters of that interpretation are themselves so sensible, that one of them, a man of sound piety and extensive learning, and a critic of no common penetration, but of too fiery a zeal, scruples not to pronounce the poor Jew accursed, whose "cursed hand first applied the Cholem to the ל:" conceiving that this was done with the fraudulent design of disguising the active signification of the word. He allowed himself not to recollect, that the absence of the Vau in the plural word makes it not of necessity active, any more than the presence of the Vau or of the Cholem, makes either it, or the singular Eloah passive. He considered not that the absence in the plural word of the Vau which appears in the singular, is to be accounted for from that custom of the language, very justly remarked by Dr. Geddes, that the accession of a new syllable to a word usually eliminates a Vau. But then, by a rule laid down by the Jewish grammarians (not without exceptions) in nouns making the last syllable in the singular in ל, though the Vau may disappear, the Cholem remains. According to this rule, the anomaly of this word, if indeed it be at all anomalous, will not consist in

the introduction of the Cholem point, but rather in the suppression of the sustaining Vau : and we may safely acquit the honest Jew of any ill design in supplying the Cholem. Upon the whole, the interpretation which the school of Hutchinson has devised of these two words, is inconsistent with itself in its different branches. The word Eloah, for any thing in the form of the word, may be either active or passive. If it be passive, as these critics would have it, then the plural Elohim must be passive too ; and there is an end of their interpretation of that word founded on its supposed active meaning. Again, the plural Elohim, for any thing in the form of the word may be either active or passive. If it be active, as these critics would have it, then the singular Eloah must be active too ; and there is an end of the interpretation founded upon its supposed passive meaning.

These insuperable difficulties lie in the way of the Hutchinsonian scheme of interpretation, otherwise, as far as it regards the plural word at least, in itself very plausible ; but these are the difficulties it has to encounter, even upon the supposition that the etymology on which it is founded, deriving both the words in question from the verb אלה "to swear," or

“give an oath,” is legitimate. But if the etymology itself should be found to be erroneous, all interpretations built upon it will fall with it to the ground.

Now that this etymology is false, appears from these considerations. 1. From whatever verb (if from any) the words Eloah [אֱלֹהִים] and Elohim [אֱלֹהִים] are derived, the derivation is from the verb in Kal: for they are not from the Piel, because the ל is not Dageshed; nor from the Niphal or Hiphil, because no Heemantic is prefixed. 2. If אלה, “to swear,” be the verb from which they are derived, they are derived from the Kal of a verb quiescent Lamed He. For such a verb is אלה. 3. No verbal of the masculine gender, derived from the Kal of a verb quiescent Lamed He, and retaining the final ה unchanged, is found with a Vau quiescent in Cholem, between the second and third radical; but such is the state of the ו in the masculine noun Eloah, אֱלֹהִים. Therefore this noun is not a verbal from אלה: and this is further evident, inasmuch as the final ה is Mappiked, which never happens to the quiescent mutable ה. 4. With respect to the plural noun Elohim [אֱלֹהִים], not to insist upon its connection with אלה, of which it is manifestly the plural, but considering it in itself, this

plural word cannot come from the root אלה : because both the Bēnōni of any verb quiescent Lamed He, and all masculine verbals from such a verb, which retain the final He in the singular number, all without exception drop that He in the plural.

It may seem that all these objections rest entirely on the Masoretic punctuation : and it may be said, that the punctuation shows indeed, that, in the judgment of the Masoretes, these words are not derived from the verb אלה, “ to swear : ” but, their judgment might be wrong in that, as it unquestionably has been in many instances : and instead of arguing from their points against an interpretation which has much to recommend it, we ought rather to correct the pointing. But to this it may be answered ; 1. With respect to the plural word, the reasoning depends not at all upon the pointing, but upon the grammar of the consonants. For by that the *plural* noun, if a masculine from the verb אלה quiescent Lamed He, ought to drop the ה in the plural. 2. It is readily granted, that the Masoretic points are no part of the sacred text ; that they were an invention of critics of very slender talents (though of no small industry) in a very late age ; and that they are of no authority at all, as affecting the words

of any particular text. It is certain that the inventors of these points, intend to distinguish the different senses or the different applications of a word, which without any alteration of the letters might admit a variety of senses, or might be variously applied, sometimes as a noun, sometimes as a verb, sometimes as a participle; the Masoretes, it must be confessed, meaning to distinguish these different senses or applications by differences of points, have in innumerable instances distinguished erroneously. Mistaking the sense or application of a word, they have applied one set of points when by their own principles they ought to have applied another. Insomuch that in common words of ordinary use in a variety of senses their points may be altered without scruple; or, which comes to the same thing, the word may be considered in its bare letters, and rendered as may best suit the context without any attention to the points which the Masoretes may have affixed to it. Nevertheless, when it is observed that so remarkable a word as one of the names of God is always, when it is so used, and only when it is so used or understood at least by them to be so used, pointed by the Masoretes in a very particular way; it seems but a fair conclusion,

that they had some very sound and weighty reason, though it may not be clearly discoverable at this day, for their particular way of pointing in that instance; and that what is intimated to us under the cypher of their points concerning the etymology of the word, is what had come down to them by tradition from more informed critics in the earlier ages of the language. It is true, they may have pointed such a word in some instances erroneously. They may have taken it as the name of God in a passage where it is really something else; or they may have taken it as something else where it is really the name of God. It is very remarkable however, that with respect to the word Eloah, they have not been guilty of any such error either way. They have been suspected indeed of an error in the first way in one passage but without sufficient reason. It has been supposed, that in Deuteronomy xxxii. 17, they have mistaken the pronoun relative for the singular name of God, written defectively without the ך, and have given אֱלֹהִים, when they should have given אֱלֹהֶ. But besides, that in this place many MSS. have אֱלֹהֵם, if the word were the pronoun, the order of the words would have been the contrary to what it is. It would have been לֹא אֱלֹהִים אֱלֹהֶ.

But even upon the supposition that they have mis-pointed the word in many instances, yet it will not follow, that what the particular punctuation which they apply to it used as the name of God, declares of its etymology in that signification, was not the true notion of the etymology; and ought not to be received as at least of higher authority than any modern hypothesis. Now what the Masoretic punctuation declares of the words Eloah אֱלֹהִים and Elohim אֱלֹהִים, used as names of God, is, that neither of them is derived from any verb quiescent Lamed He. Therefore not from the verb אָלַה, "to swear."

But this same Masoretic punctuation, giving to it no more authority than fairly belongs to it in this instance, will carry us, if we attend to it, another step. The final ה in the singular noun, being Map-piked, cannot be a Paragogic ה. The word אֱלֹהִים is not a noun formed by the addition of ה to any other root; the root אֱלִי for instance, or אֵל, or אִיל. It follows, therefore, that the three letters, א, ל, and ה, are severally radical, and אֱלֹהִים itself must be the root.

Otherwise than in the words Eloah and Elohim, this root is obsolete in the Hebrew language; nor is it used for any thing but God in the Chaldee or

the Syriac : except that the Syriac forms from it a feminine noun, to signify a Goddess ; and both the Syriac and the Chaldee have another feminine noun, rendering “ Deity” or “ Divinity.” It is natural to suppose, that the Hebrew root had originally some leading sense, which is involved in the use of these verbals as names of God. But what that sense may be, is only to be conjectured, and that but obscurely, from attending to the application of them in various passages of Holy Writ. Previous to any other remark upon that subject, we would observe, that the use of the singular Eloah as a name of the true God is very rare, in comparison with that of the plural, in the Hebrew Scriptures. The singular occurs only 57 times in all (the Chaldee both of Daniel and Ezra being set out of the question), and as a name of the true God only 52 times. Of the 57 passages in which the word is found, 41 are in the single Book of Job ; of the remaining 16, two are in the Book of Deuteronomy, xxxii, 15, 17, i. e. in the Song of Moses, and not another in the whole Pentateuch ; one is in the Second Book of Chronicles (xxxii. 15.) and one in Nehemiah, and no more in the historical Books. In Chronicles it is put into the mouth of Sennacherib speaking of *any* God,

and putting any and all upon a level with Jehovah. In four passages it is found in the Book of Psalms, in one in the Proverbs, in one in Isaiah, in four in the Hebrew of Daniel; but in three of these four, it is applied to the false God of the wilful King. In two passages it occurs in Habakkuk, but in one of the two (chap. i. 11.) it is applied to the false God of the Chaldæans. It appears, therefore, that the singular noun Eloah occurs only twice as a name of the true God, in any of the prose parts of the Scripture; once in Nehemiah and once in Daniel. Hence it should seem a safe conclusion, that the plural Elohim is the true prose word; that the other is a word of poetry, and was not used as a name of God in prose, till the Jews in their captivity had learned to Chaldaize. The plural Elohim therefore is the word, in the application of which we may search for vestiges of the leading sense of the obsolete root, if it is any where to be found,

In general it is very obvious, that the word Elohim is expressive of relation. Another, but only one other of the divine names, namely, ^{אל}El, occasionally expresses relation. But it is only occasionally and rarely that El is so used. Whereas Elohim as a name of the true God is so constantly

used as a term of relation, that it is reasonable to think the idea is involved in the very meaning of the word. It is not, however, expressive of a relation between equals; nor is it an appellation for both parties in common, in the relation it denotes. It is the name of the superior party. The superiority is evidently the most absolute; the dependance on the side of the other party most complete and entire. But the superiority is mixed with love and benevolence on the side of the superior; and the awe of a dependant state with grateful attachment on the other side. A slight attention to the general use of the word is sufficient to discover, that these are the circumstances in the relation it denotes, and that it is the name for the superior in that relation; but the relation is more fully opened by the argument our Saviour builds upon it for the certainty of the resurrection. Our Saviour argues from the strict sense of the words, "I am the God of Abraham," &c. from the force of the Hebrew word Elohim, that Abraham, Isaac, and Jacob, must rise again; because Jehovah is their Elohim, and he cannot hold the relation of Elohim to dead men. Therefore these, to whom he holds that relation, must live. The relation therefore is that, in which the donation

of life and well-being is implied, and the perpetuity of the donation. God in this reasoning is set forth as the giver of life to whatever lives : and in such sort the free unchanging giver of it, that he to whom God is Elohim, cannot but live. All this is inferred from the word ; for our Lord reasons *ex vi terminorum* : all this therefore is included in the meaning of the word. The same seems to be implied in many passages of the Old Testament ; which seem too to intimate something of a relation of the Almighty even to the inanimate parts of the universe, as depending upon him for their existence and for all their properties and powers. In the 100th Psalm, we are told to “ know that Jehovah he is Elohim : ” and by this we are to know it, “ that he hath made us ”—“ we are his people, and the sheep of his pasture.” *Making*, therefore, and providential care and government of the creature made, are given in proof, that Jehovah is properly denominated Elohim ; and these acts must be included in the meaning of the word. Again, Isaiah, xl. 28, &c. Israel is asked, “ Hast thou not known, hast thou not heard ? Elohim everlasting is Jehovah, Creator of the ends of the earth. He never is weary—he never toileth—unsearchable is his understanding. Ever

giving to the weary strength, and to him that is nothing in vigour he increaseth force” Here it is first generally predicated of Jehovah, that he is Elohim everlasting. Then the particulars involved in that general predication are opened in the sequel; namely, that he created the earth, assigning to it its proper size and figure: (for this is creating the ends of the earth.) It had been mentioned in the 26th verse, that he created the starry host, arranged the celestial bodies in due order, impressed their rapid motions, and invested them with their efficacious physical powers. Therefore this is not repeated here; and in these great operations no toil or difficulty attends the exertions of his might, nor fatigue follows it; and his understanding is beyond all comprehension. He is ever supplying power and strength to those that need it. The phraseology of the original expresses that he is doing this incessantly: and these particulars are the Prophet’s exposition of the appellation, “Elohim everlasting.”

From this, and other passages to a similar effect, it should seem that Abarbanel, however absurd his etymology of the word may be, has given the true sense of the word, when he says, that as the word “Jehovah” is to be expounded of the divine essence

in itself, Elohim on the other hand is to be understood in relation to external things. That it is a name of God with respect to effect, production, creation, and influence upon all things in the universe, which receive from God their being, are maintained by him in a state of well-being, and in the vigour of their respective natures. In short, it should seem that all those perfections of the Deity which are displayed in his actions upon created things are, in some manner or other, comprehended, and as it were, concentrated and wound up, in the primary sense of the ancient root אלה : and since goodness is certainly at the head of all those perfections, and is the principle which puts them all in action, it is no very improbable conjecture (but we can call it nothing more) that the " Good" (τὸ Ἀγαθόν) was the original sense of that root; which sense is still preserved in a derivative from it, the noun אל in the Arabic language.

The application of the word Elohim to other things besides God, may seem to be a great objection to this interpretation. For it may be said, that whatever is included in the proper meaning of the word, must be understood of every thing to which the name is applied: and the whole assemblage of perfections

which we imagine to be contained in it as applied to the true God, we must equally ascribe, not only to the holy angels and to great men, to whom the same appellation is said sometimes to be given, but even to Chemosh, the Elohim of the Moabites, and to other idols. But it may be answered, 1st, That this objection proceeds upon an assumption, that the word is never used but in its full and proper meaning; a thing which cannot be affirmed with truth of any word in any language, except perhaps of the two Hebrew names of God, יהוה and יהו . 2. If the sacred writers may be allowed to be good expositors of their own language, the word Elohim is not to be understood in the same manner, when applied to any other than God. For Jehovah says, by the Prophet Isaiah (xliv. 6.) “beside me there is no Elohim;” which could not be said with truth if any other were Elohim, in the same sense with Jehovah. It is to be taken therefore in some narrower and lower sense, when it is applied to any other than Jehovah. If it be asked, what is that narrower and lower sense in which it is to be taken in those other applications? the answer is, That it will necessarily vary with the subject. 1. When the Holy Angels are called Elohim, as they certainly are in Ps. viii. 6.

and xcvi. 7; the Apostle, telling us what the Angels are, leads us to the exposition of the word in this use of it. "They are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." They are all therefore under the supreme direction and control of God, benefactors of his servants upon earth. They are ever employed in good offices for them; and though no one of them is τὸ Ἀγαθόν, THE GOOD, they are all in a subordinate degree, δατῆρες εἰδων, Givers of good things. Not as having any thing of their own to give, but as conveying to us the good gifts of God: and, in this secondary sense, they are Elohim. 2. In a sense still more reduced, the word might be applied to great men, Princes, Rulers, Judges; for all these are "Ministers of God for good" in civil society. But it has been already observed, that not a single unquestionable instance is to be found in the whole Bible of the application of the word to any such person. In Exodus, when it is said of Moses that "he should be Elohim to Pharaoh, and Aaron his Prophet," the use of the word is evidently figurative; and nothing more is meant, than that Moses should appear to Pharaoh as possessed of powers more than human: conferring blessings, and inflict-

ing plagues (both supernatural) at his own pleasure, and employing Aaron as his instrument. 3. When the word is applied to idols, it is to be considered, whether it be in the speech of idolaters or of the faithful, that this use is made of it. If in the former, it is only that idolaters impiously apply to the objects of their own worship the titles of the true God. If in the latter, it signifies only that the idol was set up as Elohim by its worshippers. Thus Chemosh is the Elohim of the Moabites, because Chemosh was honoured by them with the name of the true Elohim, and the worship due to him. The modifications of the sense of the word according to the subject, and even the misapplications of it make no solid objections to what we have seen reason to give as its absolute and proper sense, when applied to its first and proper object.

The like answer is to be given, if the inference of a plurality in the Godhead from the plural form of the noun Elohim, and its construction sometimes with plural, sometimes with singular verbs and pronouns is denied on account of a similar application of the word (very rarely to be found) to individuals not of the divine essence. The proper sense and import of the word is not at all in question in any

such catachrestic uses of it. An objection much more plausible has been founded on the application of the word in two passages, to one of the persons of the Godhead. The first is in Judges xiii. 22; the second in Ps. xlv. 7. The first is alleged by some as an instance in which the word Elohim is applied to a single angel. Manoah says to his wife, "We shall surely die because we have seen Elohim;" giving that name to the Being that had appeared to his wife and him in such manner that they both at first mistook him for a man. But Manoah gives him not the appellation of Elohim, till he had been made to understand by a mysterious title which the person appearing assumed (v. 18.), and by his visible ascent into heaven in the flame of the sacrifice, which Manoah had offered to him, that he was no man, nor indeed any created angel, but the Jehovah-Angel, *i. e.* Jehovah himself. For when "Manoah knew (saw and understood, more especially by the manner of his disparition) that he was the JEHOVAH-ANGEL, then Manoah said unto his wife, We shall surely die, for we have seen Elohim." Judges xiii. 20, 22. In the second passage, it is indisputable, from the Apostle's citation of that text (Heb. i. 8.), that the word Elohim is applied

to the second person in his individual character, as it may be called of the incarnate God. At the same time, it appears by the passage, at least by its immediate context both in the original and in the citation, that the name is common to him with other persons. "Thy throne, O Elohim, is for ever and ever.—Thou lovest righteousness, &c.—therefore, Elohim, thy Elohim, hath anointed thee," &c. v. 7, 8. Nothing can be more evident, than that the Elohim of the 8th verse, who anoints, must be another person, or other persons, than the Elohim of the 7th who receives the unction. It must be granted however, that in both these passages, the one in the Book of Judges, the other in the Psalms, the name of Elohim is given to a single person; and cannot, it should seem in those instances imply a plurality of persons. The solution of the difficulty is, that the passages are only two, and in both we must admit a degree of catachresis. The unity of the three persons in the essence is so strict and intimate, that any general appellation of the Godhead may be applied to any one, reminding us of the plurality by that application, though not implying to be sure, a plurality of persons in the single person, which would be a contradiction in terms. That this is the true

account of the matter is evident, from what has been already remarked upon the second passage taken in connexion with its context; and it is confirmed by what our Lord himself said to St Philip, "He that hath seen me, hath seen my Father also." Thus Manoah, having seen the Jehovah-Angel, said with truth, he had seen Elohim. We may add, with respect to both these passages, what Mr Parkhurst has remarked of the second, that the word Elohim is applied to the second person singly, *as the representative of the whole Trinity*. This application of the word to Christ singly, seems to have been the difficulty of principal weight with Bellarmine and Drusus, which induced both those consummate critics to reject the inference from the plural form of the word, which the Master of the Sentences first taught the Christian world to draw. They make it indeed a further objection, that he was the first; that we meet with no such inference in the Fathers, not even in Origen or St Jerom. But this will appear an argument of little weight to those who consider how little the Fathers in general were acquainted with the Hebrew Scriptures; how little they concerned themselves with verbal criticism; and how much the learning and sagacity, even of Origen and St Je-

rom, left to be explored by the industry of later critics.

§ 2. *Of the Name EL.*

It has been observed, that of the divine names, אֱל, El, as well as Elohim, sometimes admits relation. For it takes the suffix of the first person singular, but that suffix only. We read "my El," but never "our El," nor "thy," nor "your," nor "his," nor "her," nor "their El." The form of the word Eloah, אֱלֹהִים, as clearly contradicts the derivation of El from that word, as of that word itself from El. For the Mappiked ה, as it cannot be Paragogic, neither can it be omitted in derivatives. Michaelis seems to be right in condemning the derivation of this divine name from אֱל. It appears to come from the root אָלַה, in its primary sense of "approaching or coming close to," *accedere*, whence also descends the preposition אֶל. According to this etymology, it will more particularly express the omnipresence of God, under the notion of a "proximity," or

"coming close up to every thing." When it takes the suffix of the first person singular, it expresses the suppliant's sense of God's constant proximity to him. It will be found, that in all the passages where this name or title of God is used, the recollection and mention of his omnipresence in some, of his perpetual closeness to the individual in others, is peculiarly proper and emphatic. Thus, in Joshua xxii. 22, the Transjordanic settlers swear in these awful terms, "Omnipresent is Elohim Jehovah, Omnipresent is Elohim Jehovah. He knoweth, and Israel he shall know, &c." In Psalm xxii. Messiah prays thus: "My EL, my EL," *i. e.* thou that art usually close beside me, "wherefore hast thou forsaken me?" In the opening of the 50th Psalm the omnipresence of God is held forth with particular emphasis, when the whole earth is summoned from the rising up of the sun to his going down, to hear the general promulgation of the new Revelation of the Gospel, and witness the execution of judgment upon the Jews.

GENESIS.

Of the Divine Names JEHOVAH and JAH.

יהוה

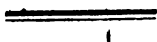
Of all the explications that have been attempted of this sacred name, "Jehovah," the one that supposes that it is merely the third person future of the substantive verb, with the middle ' changed into a ך, to give the word the semblance of a noun, is beyond all comparison, the most unlearned, incorrect, and contemptible.

The word is a noun, not derived from the verb substantive יהיה, but from the verb יהי; a word considerably differing from the verb substantive in its signification. I cannot easily be persuaded that the initial ' is merely formative of the proper name, as it is in many proper names of men; though Cocceius, Julius Bate, and other considerable grammarians, have been of this opinion: but this never was the opinion of the most learned of the Jewish grammarians. They always speak of the word as a quadrilateral root. We, therefore, strongly incline to the opinion of Hutchinson, Parkhurst, and many others,

that the word is really a compound ; for all quadrilateral roots are compounds; and that it is compounded of the divine name יה, and יהוה, the Benoni of the root יהוה.

The difference between this root יהוה, and the verb substantive יהיה, we take to be this : the verb substantive implies either *εἶναι* or *γενέσθαι* ; either simply to be, or to be by generation, or production, out of some other thing previously subsisting. But יהוה imports simply to be, without generation or production ; *εἶναι ἄνω ἢ γενέσθαι*. The Benoni, therefore, of the verb יהוה, properly expresses *τὸ ὄντως ὂν* : and the import of the compound name יהוה, will be “Jah the Self-existent.” We cannot however agree with Hutchinson, and the majority of his followers, that יה is a noun, meaning *εἶσα*, or essence, derived from the verb substantive יהיה. One great objection is, that the final ה in יה, is Mappiked ; which is an argument that the root is not a quiescent Lamed He, which is the case of the verb substantive. But, besides this, we are by no means satisfied that it is true, as is asserted by Hutchinson and his disciples, that verbals from roots Phe He, usually drop the initial ה. On the contrary, we are inclined to think such verbals never drop the initial, without assum-

ing some heemantic in the place of it. For these reasons, we would either, with Cocceius and Vitringa, derive יהי from the root יאה, or take it as a root by itself. The name we take to signify, as it is explained by Cocceius and Vitringa, whatever is lovely, fair, and admirable in the divine nature. But it is a name describing God, not barely as possessing these perfections in himself, but as putting them forth in act, for the protection and benefit of the godly. (See Vitringa, upon Isaiah xii. 2, and xxvi. 4.) It cannot be adequately rendered in any language. In the Targum it is rendered by דחלא; in Greek it might be, in some degree, expressed by *Αυτόκαλον*, or *αὐτὸ καὶ αὐτὸ καλὸν*; in English, by All-glorious, or All-adorable: and thus the import of the compound name יהיה will be, “the All-glorious Self-existent.”



GENESIS.

CHAP. I. 1.—*Created*, ברא.—This word, on the authority of Maimonides, Abenezra, and other Jew-

ish Grammarians, has been considered as implying what theologians call an absolute creation out of nothing. In the Hebrew language, we have three verbs, **בָּרָא**, **עָשָׂה**, and **יָצַר**, each having its proper meaning; and though, in the negligence of common speech, the adjacent words may sometimes be used the one for the other, the extremes never can. **בָּרָא** is properly to *create* in the highest sense; to produce out of nothing the whole thing both matter and form. **יָצַר**, is “to fashion,” in the lowest sense: to give external shape and figure. **עָשָׂה** is a word of a middle meaning between the other two; signifying properly to induce form (not external form, but the *τὸ εἶδος* of the thing) upon a pre-existing material. The peculiar force of the verb **בָּרָא** seems to be put out of doubt by the use of it, Is. xlv. 7. In this text, Jehovah describes himself as “he that fashioned (**יִצַר**) the Light; and created (**וּבָרָא**) Darkness.” Light was a mere formation out of the matter of the chaos previously formed. But **חֹשֶׁךְ**, which we render *darkness*, was evidently that matter in its first undigested stagnant state. That therefore was, strictly speaking, “created.” Again, in the latter part of this same verse, “making (**עָשָׂה**) Peace, and creating (**בָּרָא**) Evil.”

Peace is a thing of order and arrangement. But evil consists in the want of order and arrangement, and in the want of a direction of every thing to its proper end. Of this the God of good and order is indeed the Creator (producing the material of which it is made); but he is not the formal cause. In the 21st verse of this first chapter of Genesis, and thrice in the 27th verse, the word **ברא** is used, when if the difference we here have noted between the words be real, **עשה** might seem more proper. But although the materials out of which whales and men were made, were indeed in existence at the time to which these texts immediately relate; yet, if these materials were, as we assert, the production of a creative power, the word **ברא** is not used altogether improperly, nor probably without design. Some account for the use of **ברא** in another way. They say that the materials out of which animals and men were made, are quite different from any of the elements of the material world, and were *created* at the very times to which these texts assign the creation of whales and man respectively. With respect to the materials of the bodies either of men or brutes, this cannot be admitted. But, in the fabric of man, or even of an animal, the soul being con-

sidered as an integrant part of the entire thing, it may.

In reasoning upon the expressions in Isaiah, xlv. 7, I take the word חשך as signifying, both in that passage and in the second verse of the present chapter, not common darkness, but the matter of a fluid in a state of perfect torpidity and stagnation; deriving the noun from the verb חשך, "to restrain." The Masoretes make two roots, חשך, "to be dark," and חשך, "to restrain;" but I believe the distinction to be all their own. In Gen. i. 2, if חשך is to be understood of common darkness (*privation mere of light and absent day*); this, before light was, must have been as much in one place as another; and why does the sacred historian assign the surface as its place? Add to this, that the next thing we hear of is the production of motion; before which all must have been still and stagnant.

In Isaiah, if חשך be not some substance, God describes himself as making a nonentity: which is equally absurd, whether the making be understood of creation in the highest sense, or only of the superinducement of form, or of the giving of external figure.

With respect to the text in Genesis, it may be

objected to us, that stagnation was as much every where before the production of motion, as darkness was every where before the production of light. The objection is of some weight, though not unanswerable; but it applies not to the passage in Isaiah.

2. *verse*.—"And the Spirit of God,"] I would not too confidently assert that רוח אלהים in this passage signifies the Holy Ghost himself, because I am aware that men of great learning and piety have been of the contrary opinion; but yet I find it difficult to make sense of the passage taking it otherwise. As for a late critic's interpretation of it, "an over-sweeping wind," whence, or how, shall we raise it? Wind is a stream of air setting in some certain direction; or, in the case of eddies and whirlwinds, a mass of air turning on an axis. Air therefore is the matter of wind, and motion is its form. Now, at the time of Dr Geddes's imaginary wind, there was no air but what lay buried in the general mass of the chaos, dead and torpid. Who raised it out of that mass, to act upon the surface? And, when it was brought to the surface, who gave it motion? The answer, from any but a philosopher of the French school, must be, God. If God, then the

Spirit of God; for the Holy Spirit is that person who is the agent in all immediate actions of God upon external things. Thus, whether Dr Geddes will or no, the Holy Spirit must be introduced to raise his "mighty oversweeping wind;" for, at the period to which this relates, no wind could be raised without him.

The same objection, or nearly the same, will lie against every interpretation that takes רוח אלהים for any material force. The Hutchinsonians expound the רוח אלהים in this passage, of *their* elementary Spirit; but this Spirit of the Hutchinsonians (upon their own principles) is nothing but חשך, thrown into motion by the power of God. God therefore must have acted upon the stagnant matter of the chaos, before this elementary Spirit could exist: and much the same objection lies against this interpretation, as against that of Dr Geddes. According to either, the first action of Divine power upon created matter is implied in this passage, not explicitly mentioned. But take רוח אלהים in its proper sense, of *the Holy Spirit of God*, and then we have in this passage, what we should expect to find in a true History of the Creation, explicit mention of that first act of God upon matter; and we are told

what it was ; namely, the production of motion in the torpid inert mass. For thus the Hebrew should be rendered, “ and *the Spirit of God* raised a tremulous motion on the surface of the waters.” In the preceding verse we are told, that the surface of the abyss was stagnant ; then the Spirit of God causes a “ motion ” on that stagnant surface : and this was the first step in the inducement of form. For by this motion the general form of fluidity is brought upon the chaos, which immediately takes the name of מַיִם, “ waters,” and loses that of תְּהוֹם, “ the abyss.” Observe also the great importance of this fact, which is such as to demand an express, not barely an implied, notification of it. It overthrows the atheistical scheme of producing the world by the fortuitous concourse of atoms. For there could be no concourse, while the atoms all lay still ; and according to Moses they all lay perfectly still, till *the Spirit of God* moved them.

It is very remarkable that Dr Geddes, producing Aristotle’s explanation of the word πνεῦμα, to prove that it signifies wind, has taken no notice of that part of Aristotle’s explanation of the word, which, to a divine, might seem of the most importance. Having said that “ wind is sometimes called πνεῦμα,”

Aristotle adds, that the same word *πνῦμα* is used also in another sense; “namely, for that substance which in plants and animals is the principle of life and fecundity, and pervades all things.” The principle of life and fecundity, which not only is in plants and animals, but pervades all things, is clearly a description of the Spirit of God, according to the corrupt notions which the Heathen philosophers entertained of that divine person, making him the soul of the world. For that divine person the word *πνῦμα*, according to Aristotle is a name in Greek.

Aristotle’s observation may be extended perhaps to all languages. In all at least that we recollect, the principle of intelligence, life, and fecundity, in created things, and the analogous principle in the divine nature itself, the Lord and Giver of Life, is expressed by words which literally render *wind, breath, air*. The reason is obvious. The air being imperceptible, or nearly so, by the sight, touch, or any of the senses, is an apt image of the invisible, intangible, immaterial principle. Besides this, the air *δια παντων διηκει*. It insinuates itself between the smallest sensible parts of all bodies, and is active every where by its pressure, or by its elasticity. Hence it is an apt image of that which is every

where present, though not corporeally, and every where active.

CHAP. xi.—According to the Greek chronology of the Patriarchs after the flood, we find a very regular process in the contraction of human life, and the acceleration of the season of Pædogony. Human life underwent a diminution of about 120 years in the time of Peleg; though the season of Pædogony did not take place before the age of 130. In the days of Nahor, human life lost 120 years more, and he was the last who attained to 200 years (for the 205 years ascribed to Terah, instead of 245, is a manifest error.) From this time, the season of Pædogony began before the 80th year, in Jacob's time about the 40th, and, in the days of Jacob's sons, the human constitution seemed to be reduced nearly to its present standard, though what we should now call old age was still a very common thing.

According to the Hebrew numbers, all is confusion. Immediately after Shem, Pædogony takes place between 30 and 40, and yet human life suffers no diminution till the time of Peleg, when it loses 220 years. Men continue to beget children at 30 or earlier, till Terah's time, who has no son before 70. Isaac is not married till he is 40, and Jacob

not till he is 64. From the history of Abraham it is evident, that though 100 was then become old age for a man, and 90 for a woman, yet it was in the course of nature that a man should beget a child between 80 and 90, and a woman retain her beauty between 70 and 80. For Abraham was 85 when Sarah, imputing their want of children entirely to the misfortune of her own constitution, proposed to him that he should take Hagar to his bed ; and it was after the birth of Ishmael, consequently after the 76th year of her own age, that her person inspired Abimelech the king of Gerar with desire. All this is very consistent with the chronology of the LXX., and totally inconsistent with the Hebrew reckoning of the time from the flood to Abraham.

CHAP. xiv. 1.—“ In the days of Amraphel.”—Rather, “ In those days Amraphel.”

Verse 15.—“ And he divided himself against them, he and his servants by night.”—Rather, “ And he came upon them by stealth in the night, he and his servants.” The verb *פָּרַץ* signifies not only “ to part,” “ to divide,” “ to distribute,” but to be “ smooth,” or “ soft ;” and, in Hiphil, “ to polish,” “ to sooth,” “ or flatter.” And from this sense it may naturally take another, of doing any

thing by stealth. So in Jer. xxxvii. 12, it signifies to remove from a place by stealth, "*leniter et placide se subducere.*" And here I think it means that Abraham came upon them in the night by stealth and surprise, probably while they were asleep, as Josephus says he did, which accounts for his putting an army, that must have been numerous, to flight with so small a force. It is not however to be supposed, that the 300 men of Abraham's own household made the whole of his force. Ashcol and Ener were with him, see verse 24.; and in their march through the country up to Dan, where they first came up with Chederlaomer, they probably gathered force.

CHAP. xvii. xviii. xix. xx. xxi.—In this part of the narrative, the order of time is not observed. Abraham's removal to Gerar was certainly before his 99th year; for when he was 99, Sarah was an old woman, whereas she was in beauty, and an object of desire, when he first settled in Abimelech's country. I apprehend, therefore, that the appearance of Jehovah related in the xviith chapter, took place in that country; and that the appearance related in the xviiiith chapter, and the destruction of Sodom described in the xixth, were prior to Abraham's removal. This

is in some measure confirmed by the beginning of the xviiith chapter, which distinguishes the appearance of Jehovah related in that chapter, by this circumstance, that it was in the plains (or rather by the grove) of Mamre ; which implies, that the appearance related in the xvith chapter, happened at some other place. The chapters therefore, reduced to the order of time, would stand thus : xvi. xviii. xix. xx. xvii. xxi.

CHAP. xxi. 14. —“ and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder) and the child.” The Hebrew seems to express that the boy was set upon his mother’s shoulders, as well as the bread and water. So the LXX. understood it ; and the expression of “ casting the child under one of the shrubs,” in verse 15, confirms this interpretation. Ishmael was not less than 14 when Isaac was born. At this time, therefore, he must have been at least in his 15th year. It is to be remembered, that human life, although by this time much contracted, still extended beyond the double of its present length. And as the length of infancy, and of every other stage of life, must always have borne some certain proportion to the extent of the whole, when men lived to 150, and even be-

yond it, it may reasonably be supposed that they were weak and tender at 14 or 16 years of age. This we must conclude, I think, from this story, to have been the case in the times of Abraham and his sons. And so Josephus thought. For he says expressly, that Ishmael at this time could not go alone. But things altered much in the three next generations. For Joseph, Abraham's great-grandson, at the age of 17, took part with his brethren in the business of feeding their father's flocks, and, at the age of 30, interpreted Pharaoh's dream, and became his prime minister.

Verse 20. —“and he grew.” He seems to have lived upon good terms with Isaac after Sarah's death. (See xxv. 9. & 18.) The turning of Ishmael and his mother out of doors, seems to have been a temptation imposed upon Abraham, of the same kind in a lower degree, with the command to sacrifice Isaac. And it seems probable that it came to a similar conclusion; and that, after Abraham had shown his faith and trust in God, by resigning Ishmael to the protection of his providence, he was directed to furnish his discarded concubine and her child with a liberal support. This is certain, that Ishmael made a great marriage; that his twelve

sons were the progenitors and heads of a great Arabian nation ; that he lived respected, and in friendship with Isaac, and, as it should seem, with Abraham. And there seems no reason to imagine, that Abraham neglected Ishmael, when he gave gifts to the other sons of his concubines. (See xxv. 6.)

CHAP. xxii. 2.—“ Take now thy son, &c.” The types and promises showed “ that one of the line of
“ Abraham was (by the obligation of the antemundane oath) to be sacrificed, and to be a blessing
“ to all the race of Adam. The person in Abraham’s time was not described ; he was ordered to
“ sacrifice his son ; he complied with the precept,
“ not doubting, but, as he was directed to sacrifice
“ him, that he was the person who was to redeem
“ man.....Thus he was a shadow of the Essence,
“ the Supreme Father, who gave his Son, of the Son
“ of that Father, who really redeemed his brethren ;
“ and, though he was not offered, the will of each
“ performed his part, and, in that sense, Isaac was
“ offered, and Abraham offered.” (*Hutchinson, vol. vii. p. 325.*)

CHAP. xxv. 1.—“ Then Abraham took a wife, and her name was Keturah.” In the Book of Chronicles, Keturah is called Abraham’s concubine ; and

such, for many reasons, it is probable she was ; i. e. a servant of his family with whom he cohabited. The sacred Historian's silence about her pedigree and condition favours this opinion. The improbability that Abraham would make an alliance with any family of the Canaanites (and his kindred were all at a distance); the improbability that any princess of Canaan would accept of him in his old age, when the whole inheritance was to go to Sarah's son; all these circumstances, added to the expression used in the Book of Chronicles, make it probable that Keturah was Abraham's concubine. Might not his cohabitation with her commence, without any imputation on his continence according to the standard of the morality of those days, before Sarah's death? Was the interval sufficient, between Sarah's death and Abraham's, for six sons to be born to him of one woman, and grow up to manhood, when manhood hardly took place before the age of thirty at the soonest? In the charge that Abraham gives his servant about marrying Isaac, he talks like an old man preparing to leave the world. Is it likely that after this he should take a concubine, and beget six children? There is nothing in the original properly answering to the word "Then," at the beginning

of this chapter, or to mark succession. The original expresses only that Abraham conversed with another woman besides Sarah and Hagar, who had been mentioned before; and that he had children by her. From xxii. 19, and xxiii. 2, it should seem that Abraham and Sarah lived apart for some time before Sarah's death. For Abraham dwelt at Beersheba, and Sarah died at Kiriath-arba, which is Hebron; and Hebron and Beersheba, according to Re-land, were 20 miles distant. It seems probable that during this separation, Abraham took Keturah to his bed.

Verse 8. —“an old man, and full of years.” Rather, “an old man and full,” not of years only, but of all the blessings of life. *Plenus vitæ conviva.*

CHAP. xxviii. 6, 7, 8.

Verse 6. When Esau saw that Isaac had taken leave of Jacob, and sent him to Padanaram, in order to take him a wife from thence, according to his parting charge; and had enjoined him saying, Thou shalt not take a wife of the daughters of Canaan;

Verse 7. And that Jacob had obeyed his father and his mother, and was set out for Padanaram:

Verse 8. Then Esau understood that the daugh-

ters of Canaan were in disesteem with Isaac his father.

CHAP. xxix. 2. —“three flocks of sheep,” עררי צאן. Perhaps צאן רעי, *three shepherds*. (See Kennicott.)

Verse 8. —“until all the flocks”—rather, “all the shepherds. (Sam. LXX. Arab. Houb. Kennicott.)

CHAP. xxxi. 38. “These twenty years.”

Verse 41. “Thus have I been twenty years.”—Dr Kennicott thinks that different periods of 20 years are mentioned in these two verses, the one composed of the 14 years service for the two daughters, and 6 years service for cattle; and the other a distinct period. Thus the whole time of Jacob's residence at Haran will have been 40 years. Dr Kennicott assigns unanswerable reasons for this opinion. (See the Posthumous Volume of his Remarks.)

CHAP. xxxii. 3. —“unto Esau his brother, unto the land of Seir, the country of Edom.

CHAP. xxxiii. 14. —“unto my Lord, unto Seir.”

Verse 16. —“on his way unto Seir.”

It appears from chapter xxxvi. that Esau lived in the land of Canaan till Jacob's return, and went to settle in Seir afterwards.

CHAP, xxxv. 4. ——"all the strange gods,"—rather, "all the gods of the strangers," i. e. of the captivated Shechemites.

Verse 11. See xlviii. 4. and the note upon that passage.

Verse 13. ——"in the place where he talked with him." These words seem of no significance here ; they may have crept into this place from the following verse.

Verse 15. ——"Bethel." God appeared to Jacob and conversed with him at Luz, on his journey into Mesopotamia, xxviii. 19. And, upon that occasion, and not after his return, he gave the place the name of Bethel. Jacob's name was changed to Israel on his return from Mesopotamia, by the man who wrestled with him by the ford of Jabbok : And Jacob called the place of this extraordinary collucation, not Bethel, but Peniel, chap. xxxii. 24. Therefore that appearance of God to Jacob, which is related in the six preceding verses, being at the time when Jacob's name was changed, was not at Luz, but by the ford Jabbok. And to this place Jacob gave the name, not of Bethel but of Peniel. I conjecture, therefore, that in this 15th verse, for Bethel we should read Peniel.

Again : when Jacob removed from Shalem to Bethel, it was in consequence of a command from God to go and *dwell* at Bethel, verse 1. Surely then he journeyed not from Bethel after he arrived there ; and, in the 16th verse, for Bethel we should again read Peniel.

But why does the sacred Historian, in this place, repeat the narrative of the appearance at Peniel, which he had so distinctly related in its proper place ? (chap. xxxii.) My conjecture is this ; that having brought down the history of Jacob to his settlement at Bethel, where the Patriarch continued till he removed into Egypt, he goes back to mention some facts which he had omitted ; namely, the death of Rachel, Reuben's conversation with Bilhah, and the death of Isaac. The first of these events, the death of Rachel happened upon the journey from Peniel to Ephrath ; and therefore to mark the time of it, the Historian resumes the mention of the memorable appearance of God at that place.

Verse 22—26. “ Now the sons of Jacob born to him in Padanaram.” All this seems out of its place. It should follow the words “ These are the generations of Jacob,” chap. xxxvii. 2.

CHAP. xxxvi. 6. — “ the country.” The

name of the country into which he went seems wanting.

Verse 24. —“ this was that Anah that found the mules, &c.” Rather, “ this was that Anah that fell in with the Emims, &c.” (*Bochart.*) The allusion is to some notable exploit of this Anah against a band of the Emim, which he fell upon unexpectedly in the wilderness. For מִיִּם, the Samaritan has מִיִּם.

CHAP. xxxvii. 2. (See xxxv. 22—26. *note.*)

Verse 3. “ Now Jacob loved Joseph, &c.” The sacred Historian begins the story of Joseph’s life with telling us in the preceding verse, that, in his 17th year he began to take part with his brethren in the business of feeding his father’s flock; and that he received ill usage from them, which obliged him to complain of them to his father. In this 3d verse, he goes back to an earlier part of Joseph’s life, to explain the ground of the ill treatment which he met with from his brethren, which was his father’s partial fondness for him; and his own dreams, which, with the simplicity of a boy he could not refrain from disclosing. This resumptive narrative takes up the 3d and the eight following verses; and, in the 12th,

the sacred Historian proceeds in the story he had begun in the 2d.

Verse 10. —“shall I and thy mother.” Joseph was certainly too young for such dreams as these, before his own mother’s death, Leah therefore must be meant; the sole surviving wife; the *mater familias* therefore, though not Joseph’s natural mother, and properly represented by the moon.

Verse 23. —“feed the flock in Shechem.” I imagine therefore, that Jacob removed not from Shalem to Bethel, till after Joseph was sold into Egypt.

Verse 25. —“a company.” Rather, “a caravan,”

CHAP. xxxviii. 24. —“he thought her to be an harlot, because she had covered her face.” That she had covered her face could be no reason for thinking her a harlot. It would have been a much stronger ground for this suspicion had her face been uncovered. For it was the antient practice for all women to wear veils; and the loose part of the sex were the first who disused them. “Πρωτον μὲν ἔξω
“ πολέως, καὶ προσωπεία περικειμεναι, αἱ ἑταῖραι ἐξेमισθουν
“ ἑαυτας τοις βουλομενοις ἐῖθ’ ὑστερον καταφρονησασαι ἀπε-
“ θεντοτα προσωπεία, καὶ ὑπο τῶν νομῶν μὴ ἐπιτρεπομεναι

“ εἰσιεναι εἰς τας πολεις, ἐξω ἦσαν αὐτῶν πλειονος δὲ τῆς δια-
 “ στροφης γενομενης, ὁσημεραι ἐτολμησαν και εἰς τας πολεις
 “ εἰσελθειν. ταυτα δὲ Χρυσιππος φησιν ἐν τη περι Αγαθων
 “ και Κακων εἰσαγωγῇ.” Origen contra Cels. Lib. 4,
 p. 206. Observe that Tamar’s covering seems to
 have been a veil, such as modest women used, not
 a mask; for Rebecca’s veil is mentioned by the
 same word, Gen. xxiv. 65. Perhaps the place
 where she sat might be the ground of Judah’s sus-
 picion. •

The LXX. have “ ἐδοξεν αὐτὴν πορνὴν εἶναι· κατεκαλ-
 υψατο γὰρ τὸ προσωπον αὐτῆς, και οὐκ ἐπεγνων αὐτὴν.”
 Perhaps something answering to the words, “ καὶ οὐκ
 ἐπεγνων αὐτὴν,” has been accidentally lost out of the
 Hebrew text.

Verse 29. —“ How hast thou broken forth!
 this breach be upon thee.” Rather, “ with thee
 be breaking forth. (See Parkhurst, פִּרַע.)

CHAP. xxxix. 11. “ And it came to pass about
 this time, that” —וַהֲיָה כַהֲיִים הַזֶּה וַיָּבֹא. Εγενετο δε τοι-
 αυτη τις ἡμερα, εἰσηλθεν. The LXX. therefore under-
 stood, that by this phrase, a particular kind of day
 was denoted, on which the men-servants of the fa-
 mily were necessarily absent from the house. Hence,
 probably, Josephus took the hint to make the last at-

tempt of Potiphar's wife upon Joseph's chastity to have been on a day of public religious festivity.

CHAP. xl. 4. —“the captain of the guard.” This captain of the guard should be Potiphar himself: For Potiphar is styled *Captain of the Guard*, xxxvii. 36. And the Hebrew words, as well as the English, are the same in that place which are used here. The LXX., however, have ἀρχιμαγειρος in the former place, and ἀρχιδουμουνης here. If the Hebrew text may be relied on, Potiphar either still thought that Joseph might be trusted with every thing but his wife, or had detected the lady's treachery.

Verse 10. —“and it was as though it bud-ded.” Rather, “and it was upon the point of putting forth its blossoms.” The sense seems to be, that the butler in his dream saw the whole progress of the fruit. The vine at first appeared in the state of putting forth the buds of the blossom, the blossoms then appeared in full blow, the fruit set and ripened.

CHAP. xli. 15. —“that thou canst understand a dream to interpret it;” literally, “thou hearest a dream to interpret it,” i. e. “you no sooner hear a dream than you can interpret it.”

Verse 16. —“ it is not in me; God shall give.”
Read, with Houbigant; בל בלערי. “ Not without
God can any one give, &c.”

Verse 27. —“ shall be seven years of famine.”
For יהיו שבע שני רעב read שבע שנים הנה —“ they are
seven years.” (See Houbigant.)

Verse 34. —“ and take up the fifth part.”
חמש, as a verb, signifies to set in order, and is pro-
perly applied to military array. Hence it may ea-
sily signify to lay a country out into districts, ac-
cording to some fixed rule. This I take to be the
meaning of it here. And this agrees well with
what follows. “ And let him lay out the land
of Egypt in districts, during the seven years of the
plenty.”

Verse 35. Between the words פרעה and אכל, I
would insert ונתתי. (See v. 48.) “ And lay up corn
under the controul of Pharaoh, and lay up food in
the cities, and save it.”

Verse 40. —“ and, according unto thy word,
shall all my people be ruled.” Rather, “ and ac-
cording to thy word shall all my people put them-
selves in motion.” *Ad os tuum discurret populus
meus.* (Houbigant.)

CHAP. xliii. 32. “ Οὐτ' ἀνὴρ Αἰγυπτίος οὐτε γυνὴ ἀνδρός

“ Ἑλληνα φίλησιν ἐν τῷ στοματι, οὐδὲ μάχαιρα ἀνδρός Ἑλλήνος χρεσται, οὐδ’ ὄβελοισι, οὐδὲ λεβητι, οὐδὲ κρείως
 “ παθάρου βοός διατετμημένου Ἑλληνικῇ μάχαιρᾳ γευσται.” Herodot. Lib II. 41.

CHAP. xliv. 5. At the beginning of this verse, supply from the LXX., “ wherefore have ye stolen my cup, the silver cup ?”

——“ and whereby indeed he divineth ?” Rather, “ and he is making strict inquiry after it.” (See Parkhurst, שׁוּן, and compare Houbigant *ad locum*.)

Verse 15. ——“ wot ye not that such a man as I can certainly divine ?” Rather, “ were ye not aware that such a man as I would make strict inquiry ?”

CHAP. xlv. 7. ——“ to preserve you a posterity in the earth, and to save your lives by a great deliverance.” The grammatical construction is not easily made out, unless the word שׁוּן be taken in a very unusual sense, namely, not for the remnant preserved, but for the means of preserving it.—“ To establish in the land the means of your preservation [to lay a sure foundation for it], and to save [me] alive for you, for a great deliverance.” *Ut vobis essem hospitatori magno.*

Verse 17. —“lade your beasts.” Rather,
“spur your beasts.” (See Parkhurst, *מִצָּע*.)

CHAP. xlii. 15. —“all the souls of his sons
and daughters were thirty and three.” The num-
ber of names is 34, including Dinah. That Dinah
should be included, appears from the enumeration
of Zilpah’s children, in which Sarah, the daughter
of Asher, is one of the 16.

Verse 27. —“threescore and ten.” Namely,

Reuben’s sons.....	4
Simeon’s.....	6
Levi’s.....	3
Judah’s.....	3
his grandsons.....	2
Issachar’s.....	4
Zebulun’s.....	3
Gad’s.....	7
Asher’s.....	4
his daughter.....	1
his grandsons.....	2
Joseph’s sons.....	2
Benjamin’s.....	10
Dan’s.....	1
Naphthali’s.....	4

56

The 12 Patriarchs, with
their sister Dinah and
their father Jacob....

70

CHAP. xlvii. 19. The original should be thus stopped :

למה נמות לעיניך : גם אנחנו גם אדמתנו קנה אתנו ואת
אדמתנו בלחם ונחיה : אנחנו ואדמתנו עבדים &c.

But for אנחנו, after the first גם, I would read אותנו.
—" Wherefore should we die before thine eyes ?
" Take possession both of us and our land : of us
" and our land for bread, that we may live. We
" and our land will be in servitude to Pharaoh ; only
" give us seed, &c."

Verse 21. —" he removed them to cities." For לערים אתו, העביר, read, with Sam. LXX. and Houbigant, העביר אתו לעבדים, " he made them slaves."

CHAP. xlviii. 4. —" and I will make of thee a multitude of people"—ונתתיך לקהל עמים—Και ποιήσῃ σε εἰς συσσωματωμας ἐθελ, LXX. The promise to which the Patriarch alludes, occurs above, chap. xxxv. 11. ἐθελ ἐσονται ἐν σοι. It is evident that the LXX., in both places, for קהל read קהלת, which I take to be the true reading ; but not, as the LXX. understood it, the plural rendering "gatherings," but the singular rendering "the gatherer," ἐθελ. The two passages should be thus rendered, chap. xxxv. 11, "A na-

tion, and the gatherer of nations, shall arise from thee."

CHAP. xlviii. 4. "I have appointed thee for a gatherer of the peoples." Here then we have a prophecy of the Messiah, in the character of the Gatherer. In the last indeed of the two passages, it is said of Jacob himself, that he was appointed for a gatherer. But it is no hard figure in the prophetic language, to speak of the ancestor as appointed to an office to be borne by the descendant. The like figure occurs chap. xlv. 4, and xlviii. 22. (See this subject treated at length in my Sermons on John iv. 42.)

CHAP. l. 4. It should seem that the prince who had promoted Joseph by this time was dead, and a new one upon the throne, since Joseph found it necessary to apply to the king through his courtiers.

Verses 17, 18. The 18th verse, and the final clause of the 17th, seem to have changed places. The true order I take to be this.

" 17. ———— God of thy father. 18. And
 " his brethren also went and fell down before his
 " face, and they said, behold we be thy servants.
 " 19. And Joseph wept when they spake unto him

“ And Joseph said unto them, Fear not, for am I
“ in the place of God ?”

——“ am I in the place of God,” to take upon
me to execute vengeance. In this sense I heard
the passage expounded, in an excellent sermon on
Forgiveness, delivered in Park-Street Chapel, No-
vember 26th, 1783.

EXODUS.

CHAP. II. 22.—To this verse Houbigant and
Kennicott add from Syr. Arab. & Vulg. “ She also
bore another son to Moses, and he called him Elie-
zer; saying, “ the God of my fathers hath been my
“ helper, and delivered me from the hand of Pha-
“ raoh.”

CHAP. iii. 13.—“ Behold, when I come—and shall
say unto them—and they shall say unto me”—Lite-
rally, “ Behold I go—and have said unto them—
and they have said”—i. e. “ Suppose I go—and

[suppose] I have said unto them—and that they have said to me—what shall I, &c.”

CHAP. iv. 25. —“ and cast it at his feet, and said, surely a bloody husband art thou to me.” Rather, “ and embraced his feet [Jehovah’s feet, in the attitude of adoration] and said [to Jehovah], surely a father-in-law by blood [by this bloody rite] art thou to me.” Zipporah the Midianitess, by this act of faith, incorporated herself with the family of Israel, from which she was by birth an alien, and so became, more truly than by her marriage with Moses, a daughter-in-law of Jehovah. The Hebrew word אִתּוֹ never signifies the relation of the husband to the wife herself, but that of the wife’s parents and family to the husband, and reciprocally that of the husband’s parents and family to the wife. (See Parkhurst and Bates, under the word אִתּוֹ.)

CHAP. vii. 11. (See v. 22.)

Verse 22. And the magicians of Egypt did so with their enchantments.” When Moses had turned all the water of the country into blood, where did the magicians of Egypt find water, upon which they might try the force of their art? They fetched it from Goshen, the district of the Israelites, say

commentators, to which region the plague reached not. But I apprehend the sacred writer means not to affirm, that the magicians, *upon this occasion*, displayed their power in turning water into blood; but this was one of the wonders which they were accustomed to perform: not indeed upon all the water of the country, or even of a single lake or river, but upon small vessels of water: and as the sacred Historian mentions it as a remarkable circumstance in Moses's miracle, that the water in all sorts of vessels was equally affected by it, I should guess, that when the magicians pretended to make this wonderful transmutation, it was a requisite, that the water should be in a vessel of some certain kind. However, to make an apparent change of water in small quantities, and in certain circumstances, into blood, was one of the common tricks of Egyptian magic. Pharaoh, therefore, not adverting to the universality and completeness of Moses's miracle, thought it nothing more than what he had often seen done by his magicians, and hardened his heart. This I take to be the sense of this 22d verse; and in like manner I would interpret the 7th of the following chapter.

CHAP. viii. 9. "Glory over me." For דָּרָפָאֵר עָלַי,

Houbigant would read *אתה באר עלי*, "Do thou thyself expressly fix the time for me."

Verse 12. — "because of the frogs which he had brought against Pharaoh." Rather, "about the matter of the frogs which he had settled with Pharaoh." Moses prayed to God to effect the removal of the frogs, for which Moses had passed his word to Pharaoh. (Compare LXX. & Vulg. & Houbigant.)

Verse 18. This production of lice the magicians had often tried, but had never been able to succeed.

CHAP. ix. 15, 16. "For now had I stretched out my hand, and smitten thee and thy people with pestilence, thou wouldst even have been cut off from the earth. 16. But for this cause have I preserved thee, &c."

CHAP. x. 21. — "even darkness which may be felt." Literally, "that darkness may be handled," i. e. that they may be obliged to feel out the way by groping with their hands.

PLAGUES OF EGYPT.

- I. Water turned into blood.....Exod. vii. 19—25.
 II. Frogs.....viii. 1—15.
 III. Lice.....16—17.
 The Magicians confess this to be the
 finger of God..... 18—19.
 IV. Flies.....20—24.
 V. Murrain of cattle.....ix. 1—7.
 VI. Boil.....8—12.
 VII. Hail..... 13—26.
 VIII. Locusts.....x. 1—20.
 IX. Darkness for three days.....20—23.
 X. Death of the first born.....xi. xii. 29—30.

CHAP. xii. 12. —“ and against all the gods of Egypt I will execute judgment.” For **אֱלֹהֵי** Houbigant would read **אֲדֹלֵי**—“ and in all the habitations of Egypt I will execute judgment.”

Verse 33. “ And the Egyptians were urgent.” Rather, “ And Egypt was urgent,”—Egypt, the whole country. That the word **מֵצָרִים**, here renders the country (by metonymy for the inhabitants of the country) is evident from the singular feminine verb **תִּחַק**.

Verse 48. “ And when a stranger, &c.” Except that the Ammonites and Moabites were afterwards

incapacitated by a special law, on account of their unkindness to the Israelites in the desert. (See Deut. chap. xxiii.)

CHAP. xiii. 2, —“all the first born,” i. e. the males. (See v. 12.)

Verses 3, 4, 5. —“there shall no unleavened” —“Therefore it shall be” — 3. “No leavened bread shall be eaten,” upon the day when ye came out, in “the month Abib. 5, Therefore it shall be——” Or thus, according to the Samaritan copy. “3. No unleavened bread shall be eaten 4. this day. ’Twas in the month Abib ye came out, 5. Therefore it shall be——” The two וַאֲתָם and וְהָיָה have the force of “’twas” and “therefore.”

Verse 8. —“This is done because of that which the Lord did unto me, when I came forth out of Egypt,” : בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם : “It is because Jehovah did this unto me, when I came forth out of Egypt;” i. e. because Jehovah at that time made me do this, which I now do, i. e. he made me eat unleavened bread. (See Houbigant.)

Verse 12. “That thou shalt set apart unto the Lord,” וְהַעֲבַרְתָּ. “Then thou shalt *make over* unto Jehovah” — “the males shall be the Lord’s,” al-

lotted to the priests and their families exclusively. (See Numb. xviii. 15-18, and compare Deut. xiv. 23-27. & xv. 19-23.)

Verse 18. — “ and the children of Israel went up harnessed ” — (“ Harnessed,” *Armati*, *Vulg.* and to the same effect *Syr.* & *Chald.*) “ *Qui potuissent arma parare, et secum tollere Israelitæ, qui festinatione tantâ egrediebantur, ut ne ad pa-* ”
nem quidem faciendum tempus habuissent?” (*Houbigant ad locum.*)

Houbigant, therefore, for *חמשים* reads *מחשים*, and renders *profecti sunt festinanter*, referring the word *מחשים* to the root *חש*, “ to hasten,” or “ make haste,” and alleging *Judg. xviii. 9*, as an authority for the word, and for this exposition of it. But, in that place, the word *מחשים* derives from *חשה*, and signifies the very reverse of haste. But there is no necessity for any alteration of the word *חמשים*, which signifies “ marshalled.” The children of Israel went up out of Egypt “ in orderly array ;” not in the array of battle, but of a religious procession. (See Fuller *apud* Poole.)

Verse 21. — “ to go by day and night ” — “ that they might march day and night.” *Eo ut nocte dieque iter facerent.*” (*Houbigant.*)

CHAP. xiv. 2. —“ that they turn ;” rather, “ that they sit down ”—“ between Migdol and the sea, over against Baalzephon.” These words describe the situation of Pi-hahiroth.

Ibid. —“ before it,” namely, Pi-hahiroth.

Verse 7. —“ six hundred chosen chariots, and all the chariots.” For the second רכב [chariots] the LXX. seem to have read סוס—“ six hundred chosen chariots, and all the cavalry.”

Ibid. —“ over every one of them ;” rather, —“ over the whole of it.”

Verse 9. For כל סוס רכב פרעה ופרשיו, read, as in verse 23, כל סוס פרעה רכבו ופרשיו. —“ all the cavalry of Pharaoh, his chariots and his riders, and his [whole] array.”

Verse 20. —“ it was a cloud and darkness [to them] but it gave light by night [to these].” Nothing about “ them ” and “ these ” in the original. The Hebrew words might be thus rendered—“ And though it was a cloud and darkness [i. e. a dark cloud], yet it gave light by night ; and the one came not near the other all the night.” But I am rather inclined to suspect that two words are lost out of the text after ויהי, or יהי, for so the Sa-

maritan reads without the ו. I would amend the passage thus :

ויהי הענן והחשך את היום ויאר את הלילה ולא קרוב &c.

—“ And it was a dark cloud all the day, but it gave light by night ; and the one came not near the other all the night.” The cloud placed in the rear, hid the army of the Israelites in the day time, and, in the night, presented a line of fire to the pursuers, which they durst not attempt to penetrate.

Verse 25. —“ took off;” for ויסר, read with Sam. ויאסר, “ bound,” or “ clogged.”

CHAP. xv. 2. Read חמרתי יה. (See Kennicott, De Rossi, Houbigant.)

Ibid. —“ and I will prepare him an habitation.” Rather, “ and I will make him my home. (See Parkhurst, ניה, and compare Ps. xc. 1.)

Verse 8. “ And with the blast of thy nostrils the waters were gathered together,”—were gathered together, נערכו. The translation supposes this word to be the third person plural preterite Niphal of the verb נערם. But I take the verb to be נער, and מי to be the affixed pronoun plural, rehearsing קמיו in the 7th verse. “ And with the blast of thy nostrils the waters shook them off,” namely, off their seats, in their chariots or on their horses. (See chap. xiv.

27.) The apparent discord of the verb and noun, in this exposition of the passage, is no objection, **מים**, being one of those plural nouns that are sometimes constructed with a singular verb. (See Gen. ix. 15.)

Verse 11. —“fearful in praises;” rather, “striking with amazement in sudden manifestations.” So I would render **נורא תהלה**. (See Mr Parkhurst under the root **הלה**. I am inclined to think with him that the word **תהלה** here alludes to what is mentioned chap. xiv. 24. The word **נורא** is applied to whatever excites admiration or amazement, though unmixed with fear. Therefore I render it striking with amazement; though the particular **תהלה**, here alluded to, was terrible, and produced a pause.

Verse 25. —“there he made for them a statute and ordinance;” rather, “there he appointed for them [or prescribed to them] an express rule.” “An express rule”—so I would render **חק ומשפט**, in this place, for the thing meant is the general rule laid down in the next verse—“and there he proved them”—for there they tempted him,—the people by their murmurs tempted God.

CHAP. xvi. Houbigant places the 11th and 12th

verses between the 3d and 4th, and subjoins the 13th, and all that follows it, immediately to the 10th, which I believe is right. But then the words *וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה*, at the beginning of the 4th should be omitted. Some other emendations seem necessary in the 7th and 8th verses ; for, besides the confusion arising from unnecessary repetitions, it is said in the beginning of the 7th verse, that after some experience of Jehovah's power in the evening, promised in the 6th, which appears from what follows to be the miraculous flight of quails, they should see the glory of Jehovah in the morning. Whereas, by the relation of the event in the 10th and 13th verses, it appears that the glory of Jehovah appeared to them before the quails came up. I would read the 6th, 7th, and 8th verses thus :

6. וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל כָּל בְּנֵי יִשְׂרָאֵל עֲרֹב וַיִּדְעֻם כִּי יְהוָה הוֹצִיא אֹתְכֶם מֵאֶרֶץ מִצְרַיִם : 7. וּבִקֵּד וּשְׂבַעְתֶּם בַּתָּה יְהוָה לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בִּבְקָר לִשְׂבַע : 8. וְרֵאִיתָ אֶת כְּבוֹד יְהוָה בְּשִׁמְעוֹ יְהוָה אֶת תְּלַנְתִּיכֶם אֲשֶׁר אַתֶּם מְלִינִם עֲלֵיו וְאַנְחֻ מָּה כִּי תִלַּנּוּ עֲלֵינוּ לֹא עֲלֵינוּ תְּלַנְתִּיכֶם כִּי עַל יְהוָה :

Verse 6. And Moses and Aaron said to all the children of Israel, At even, then ye shall know that

Jehovah hath brought you out from the land of Egypt;

Verse 7. And in the morning then shall ye be fed to the full: Inasmuch as Jehovah is about to give unto you in the evening flesh to eat, and bread in the morning to the full.

Verse 8. And ye shall see the glory of Jehovah; inasmuch as Jehovah heareth your murmurings that ye murmur against him; For what are we, that ye should murmur against us? Your murmurings are not against us, but against Jehovah.

Verse 34. It is evident that the two clauses of this verse have been transposed. Read, "So Aaron laid it up before the testimony to be kept, as Jehovah had commanded Moses."

Ibid. ——"before the testimony," i. e. before certain sacred emblems, of the same sort with those which were afterwards within the tabernacle, which at this time were in the tent mentioned chap. xxxiii., which seems to have been the moveable sanctuary of the Israelites, before the new tabernacle was made by Moses.

CHAP. xvii. 6. It seems to be a general opinion that the water issuing from the rock formed a stream which followed the Israelites through the desert,

till they arrived, in the 40th year, upon the borders of the Moabite. I believe it stands upon no better ground than the traditions of the Jews, and a misinterpretation of 1 Cor. x. 4, which St Jerome interprets to that effect. But St Chrysostom, with more sagacity observes, that the "following" there mentioned by the Apostle is to be understood of Christ, which seems to imply that he understood it not literally of the water from the rock.

Verse 16. "Because the Lord hath sworn that." For וַיִּשְׁבַּע, read, with Castalio, without further emendation, וַיִּשְׁבַּע. "Because the hand of Jehovah is upon the standard. Jehovah will have war against Amalek from generation to generation." Mr Bates's attempt to explain the common reading is ingenious, but it is founded on the assumption of a fact not mentioned in the story. (See Parkhurst, וַיִּשְׁבַּע.)

CHAP. xviii. From the account which Moses gives of the first institution of Judges, in the first chapter of Deuteronomy, 6—18, compared with this chapter, the conclusion seems inevitable, that this visit of Jethro to Moses must have been made in the second year of the Exodus, just before the Israelites removed from Sinai to encamp in Paran, Numb. x. 11, 12.

CHAP. xix. 3. (See Kennicott's various readings.)

Verse 12. "And thou shalt set bounds unto the people round about." The Samaritan reads, והגבלת את ההר סביב ואל העם האמר, "And thou shalt draw a line all round the mountain, and say unto the people—" For עליות read, with Houbigant, מעליות.

Verse 25. To this 25th verse should be subjoined the words which we find out of their place in the first verse of the following chapter, את כל הרברים האלה, and the first verse of the following chapter should stand simply thus : וידבר אלחיים לאמר.

Verse 25. "So Moses went down unto the people, and spake unto them all these things."

CHAP. xx. 1. "And God spake, saying."

CHAP. xxi. 6. ——"shall bring him unto the judges." —πρὸς τοὺς κριταῖς —πρὸς τοὺς κριταῖς —πρὸς τοὺς κριταῖς, LXX.

Verses 7—11. This law relates only to virgins purchased of their parents. Other female slaves were upon equal footing with the men. (See Deut. xv. 17.)

Verse 8. ——"who hath betrothed her to himself—" Rather, "who hath not betrothed her to himself—"

Verse 10. “And if he do not these three unto her—” i. e. if he fail in any one of the three things prescribed, namely, to send her back to her friends, for a ransom, or to give her in marriage to his son, if he marries her not himself, or, having married her himself, to neglect her for another wife.

Verse 13. —“I will appoint him a place whither he shall flee.” (See Numbers, xxxv. 13—29, and Deut. xix. 1—13.

Verse 22. —“and he shall pay as the judges determine;” rather, “and he shall pay it before the judges.” So Houbigant. He was to pay down the mulct in open court.

CHAP. xxii. 8, 9. —“unto the judges—before the judges—whom the judges shall condemn”—*ἐνώπιον του θεου—ἐνώπιον του θεου—ὁ ἄλλος δια του θεου*, LXX.

Verse 13. —“then let him bring it for a witness, and he shall not make good that which was torn.” Rather, “then let him conduct him [i. e. the owner] to the torn carcase, and he shall not make it good.”

Verse 26. For תשיבנו read, with Sam. and Houbigant, תשיבנה.

Verse 27. For היא בסותה read, with Sam. and Houbigant, היא בסותו, and, after לבדה, for היא, read,

with Houbigant, **והיא**. (Compare Deut. xxiv. 12, 13, & 17.)

CHAP. xxiii. 2. —“a multitude”—“many.” Rather, in both places, “the great.” (See Houbigant.)

Verse 5. —“and wouldest forbear to help him, thou shalt surely help him”—**וחדלת מעב לו עב תעזב**—**עמו**. For **לו** Bochart would read **לא**, joining it to the latter clause. And certainly, without introducing the negative into the latter clause, it is inexplicable by any known sense of the word **עב**. I would read **וחדלת מעב לו עב לא תעזב עמו**—“then thou shalt forbear to leave him to himself: Thou shalt by no means leave him by himself.” (Compare Deut xxii. 4.)

Verse 9. —“the heart;” rather, “the feelings.”

Verses 10, 11. Compare Lev. xxv. 1—7, and Deut. xv. 1—18.

Verse 19. “The first of the first fruits,” i. e. the first fruits of the Barley, which was the earliest corn. (See Parkhurst, **בכר**.)

Verse 27. —“and will destroy;” rather, “and will strike with a panic.” To this effect the LXX., **ἐκταρασει**.

CHAP. xxiv. 2. "And Moses alone shall come—shall not come—neither shall—go up—" All these futures should be preterites. For Moses alone had approached to Jehovah, but they had not approached; neither had the people gone up with him. But Moses came back, &c. In these two verses, the 2d and 3d, we are told in what manner the laws contained in the two preceding chapters were delivered to the people. The five following verses relate the ceremony of a sacrifice, and a solemn covenant of obedience, which was performed the day after the delivery of these laws was finished. Then in the 9th, the history returns to what was done in consequence of the order mentioned in the first.

CHAP. xxvi. 1. ——— "with cherubims of cunning work shalt thou make them." Cunning work—*ἱεργασμα* ὑφαντου, LXX. *Opere textili intertextis*, Houbigant, "interwoven work." The phrase describes tapestry.

Verse 4. ——— "in the coupling." For *בַּחֲבֵרֶת*, read, with the Samaritan, *בַּמַּחְבֵּרֶת*, as below, and again, chap. xxxvi. 11. By *בַּמַּחְבֵּרֶת* I understand not the place of joining, but the joined piece, the great sheet formed of the five breadths sewed together: This whole verse should be thus rendered: "And

thou shalt make loops of sky-blue upon the edge of that curtain which is at the extremity of the joined sheet; and the like shalt thou do at the edge of the curtain, the outermost in the second joined sheet."

Ibid. ——"that curtain which is at the extremity." *היריעה האחת מקצה*, "the curtain, that one at the extremity."

Verse 6. ——"fifty taches," *קריסים*, "hooks." Since the two sheets were fastened together, whenever the tabernacle was set up by the loops and the hooks, and there were fifty loops upon each sheet, but only fifty hooks in all, it is obvious that one hook must have served each pair of loops. And this is remarked by all commentators. But how this was effected, I have nowhere found explained in an intelligible manner. I think it must have been thus. The fifty hooks were all set upon one sheet. Each hook was set immediately behind a loop. Then the loop immediately before the hook was passed through the opposite loop on the other sheet, and being drawn back, was hitched upon the hook behind it. Thus the edge of the sheet on which the hooks were not set, would be made to lap a little over the edge of the other, and a close, firm, neat joining would be formed.

Verse 9. —“ thou shalt double the sixth curtain.” Thus the seams of this and of the under covering of linen, would not fall the one upon the other ; and the whole would be more weather-tight.

Verse 10. For בחברת and תחברת read במחברת, see verse 4. The Samaritan text supports the emendation in the latter of the two words. “ And thou shalt make fifty loops on the edge of that curtain, the outermost in the joined sheet, and fifty loops on the edge of the curtain in the second sheet.” I once thought that this verse required a further emendation, by putting מקצה for הקיצנה, after אחת, in the first clause, and by inserting הקיצנה between הוריעה, and במחברת in the second. Thus the phraseology would be brought much nearer to that which is used to describe almost the same thing in the 4th verse. The most material part of the emendation is the insertion of הקיצנה in the second clause. And this, upon consideration, I believe is unnecessary, since, when once the breadths were sewed together, the outermost in each sheet was the only one that showed an edge. The edge, therefore, of the curtain, in the second joined sheet, is necessarily the edge of the outer curtain in that sheet.

14. ועשית מכסה לאהל ערת אילים מאדמים ומכסה ערת

תחשים מלמעלה:

“ Est אילים ἀποκαθύνου, et το תחשים parallelum est מאדמים, utrumque significans vellerum nativum colorem. — Non significari verbo תחשים animalia ex eo probatur, quod non additur cujus coloris, ut mox additum est in pellibus arietinis.” (Houbigant *ad locum*.)

Verse 31. —“ of cunning work with cherubims shall it be made.” For יעשה, read, with many MSS., תעשה. “ With cherubims of interwoven work shalt thou make it.

*General Remarks on the Structure and Dimensions
of the Tabernacle.*

I conceive that the boards were placed with their breadths transverse to the length of the tabernacle. So that the whole length was formed by the thickness of the boards, and the intervals left between them. And this, as appears from the measures of the breadth, both of the linen and the goat's hair

curtain, was 40 cubits on the outside, and probably 36 or $37\frac{1}{2}$ within. *

The tenons and the silver sockets were at the two ends of the breadth of each board at bottom; so that one tenon and one socket of each board, was within the tabernacle, the other tenon and the other socket without.

The boards of each side were held together by five bars thus disposed. Rings were fastened to the middle, of the thickness of the planks at the top and at the bottom, on the inside and on the out. Thus four parallel rows of rings were formed for each side; two within and without. Two of the bars were passed through the two outer rows, two through the two inner, and the fifth bar run from end to end through the substance of the boards, bored exactly in the middle for that purpose. †

* Josephus makes the length only thirty cubits.

† Josephus supposes that the bars for the north and south sides were composed of five pieces each, the length of each piece being five cubits, and that the ends of these pieces were made to screw together to form the entire bar. That the bars of the western end were made of one entire piece the whole length, which

To the length of the boards we must add, as I conceive, the height of the silver sockets, to obtain the whole height of the tabernacle. What the height of these sockets was, we are not informed. A cubit seems a proper allowance for it. The height, therefore, from the ground will have been eleven cubits.

The breadth of the tabernacle, in the outside dimensions, I take to have been fourteen cubits, and eleven in the inside. In the 13th verse, we are told that a cubit remaining on each side, "of the length of the curtain of goat's hair, was to be suffered to hang loose over the sides of the tabernacle, on this side and on that, to cover it." It is very evident, from this text in particular, and indeed from the whole description both of the linen and the goat's hair curtains, that the length of the stuff was laid over the breadth of the tabernacle. And it may seem, at first sight, as if a cubit only remained of the length of the goat's hair, on each side, to hang

projected at each end, where they were bored sideways, to receive the extremities of the bars of the longer sides. But not a word of this in Moses.

down over the upright boards. If this were the case, the breadth of the tabernacle, in the outside dimensions, must have been twenty-eight cubits; which would make the inside breadth, by which I mean the breadth measured between the inner edges of the opposite boards in the two sides, twenty-five cubits. But so great a breadth, when the whole length of the tabernacle came to be divided by the vail, would have made two awkward ill proportioned rooms, of a very mean aspect. But the word which in this 13th verse is rendered "tabernacle," is מִשְׁכָּן, and that which is rendered "tent" is אֹהֶל. Now it is remarkable (though not observed, as far as I can find, by any commentator), that, in this chapter, neither of these words signifies either the room within, or the whole structure of the tabernacle without. But מִשְׁכָּן is the appropriate name of the awning of linen, and אֹהֶל is the appropriate name of the other awning of goat's hair, as particularly appears from verses 1. and 6. compared with verses 7. and 11. This being understood, it appears evidently from this 13th verse, that this מִשְׁכָּן had two sides; consequently, that some part of its length hung down over the upright posts, to form those two sides of it; and the אֹהֶל hung not

barely a cubit down the upright posts, but a cubit lower on each side than the sides of the *משכן*. Consequently, that more than two cubits of its length hung over in the whole, and that less was left of the thirty than twenty-eight to cover the whole breadth of the tabernacle. The breadth therefore in the outside dimensions was less than twenty-eight cubits, and of consequence the inside breadth less than twenty-five.

But the *אזול* could not hang so low, on each side, as to reach down to the silver sockets. Had it hung so low, ten cubits of its length must have been taken up on each side, in this dependent part, i. e. twenty cubits in all, and ten only would have remained to cover the whole breadth of the tabernacle. Thus the outside breadth would have been but ten cubits, and the inside would be reduced to seven, which would make the two rooms, the Holy of Holies, and the Holy Place, much too narrow.

Suppose the *אזול* hung down within two cubits of the silver sockets. It hung down then eight cubits on each side. The two dependant sides made sixteen cubits of its whole length, and fourteen remained to cover the whole breadth of the tabernacle. The outside breadth therefore was fourteen cu-

bits, and three cubits being taken up by the breadth of the boards on the two sides, the inside breadth between board and board was eleven cubits. And this seems a very probable estimation of the breadth: not only as it would make the two rooms well proportioned, but as it is very consistent with the number of the end-boards, which we are told were eight.

I have said that the length of the tabernacle was composed of the thicknesses of the planks with the intervals between them. That the planks were not set close together, so as to form a continued wainscot, is evident from this circumstance, that had they been so placed, the curious work of the linen tapestry (as is well observed by Houbigant) would have been hidden, so much at least as hung down, which made the half of it. What the thickness of the planks might be is not mentioned by Moses. But I think a handsbreadth, or one-sixth of a cubit, a probable measure. Now the length of the whole structure was forty cubits, i. e. two hundred and forty handsbreadths in the outside dimensions. The twenty thicknesses made twenty handsbreadths. Suppose the interval between every pair was eleven handsbreadths; then the nineteen intervals made two hundred and nine handsbreadths. I imagine that

the angular planks were made out of one plank, doubled as it were in the middle of its breadth, at right angles, and so placed that the external face of one half plank might be flush with the outer edges of the twenty, and the external face of the other half flush with the external edges of the six, the edges of these angular planks being set to face the breadths of the other. So that each of these angular planks added four and a half handbreadths to each side, and each of them the same measure to the west end of the tabernacle, in the outside dimensions. And the interval between the angular column and the next to it of the twenty, might be six and a half handbreadths, i. e. one cubit and half a handbreadth. Thus we shall have the length of the tabernacle thus made out :

		Cub.	Handsbr.
Thickness of twenty planks	- =	3	2
Nineteen intervals	- - =	34	5
Twentieth interval to angular plank	=	1	0½
Angular plank	- - - =	0	4½
Total length		40	0

Now the six end-planks make up one cubit, or six handsbreadths in the breadth; and their five intervals, at eleven handsbreadths each give nine cubits one handsbreadth. The two angular planks give four and a half handsbreadths each, that is, both together, one cubit three handsbreadths; and if we make the intervals next the angular planks, as in the sides, one cubit and half a handsbreadth each, we shall make up the whole breadth thus :

			Cub.	Handsbr.
Thickness of six planks	-	=	1	0
Five intervals	-	=	9	1
Two intervals to angular planks		=	2	1
Two angular planks	-	=	1	3
Total breadth			13	5

which is one handsbreadth only shorter than our former estimation. This handsbreadth might be made up, by widening the intervals next the angular planks, each by half a handsbreadth. Upon the whole, fourteen cubits in the outside dimensions, and eleven in the inside, seem a probable breadth. *

* Josephus supposes that the breadth and height were equal; but he makes each twelve cubits.

The vail being hung up under the hooks (verse 33.), that is, under the hooks of the linen awning, for no other hooks were visible within, divided the length of the tabernacle into two equal parts, and the Holy of Holies and the Holy Place were two equal rooms. *

CHAP. xxvii. 10. —“their fillets,” חֲשִׁקֵיהֶם. “Their rods.” Rods that extended from pillar to pillar, being fastened to the tops of the pillars by the hooks. Over these rods the hangings were slung. (See Cocceius, חֲשִׁק, and Parkhurst under the same root.)

Verse 17. —“filleted with silver.” Rather, furnished with rods of silver.”

Verse 18. Read the whole verse thus :

אָרְבַּיִם הָיוּ מִזֶּרֶת מִזֶּרֶת וְרֹאשׁ חֲמִשִּׁים בְּחִמְשֵׁיהֶם וְקֶמֶחַ
חֲמִשׁ אַמּוֹת קְלָעֵיהֶם שֵׁשׁ מְעוֹר וְיָ חֲשִׁקֵיהֶם וְחֲשִׁקֵיהֶם קֶמֶחַ
וְאֲרִיזֵיהֶם כְּחֹשֶׁת :

“The length of the court shall be an hundred cubits every where, and the breadth fifty cubits every

* Josephus makes the Holy of Holies a third part only of the whole, but this is manifestly inconsistent with Moses's account of the division of the awning, and the situation of the veil.

where, and the height five cubits. The hangings shall be of fine linen of twisted thread, the hooks of the pillars and their rods shall be of silver, and their sockets of brass."

Verse 19. For לְכָל כֵּלִי, read, with the Samaritan, וְעָשִׂיתָ אֹתוֹ כֵּל כֵּלִי.

CHAP. xxviii. 4. ——"and a brodered coat." Rather, "and a close coat." A garment that sat close to the body, and had tight sleeves. Houbigant's conjecture that חֲשִׁבֹץ should be מִשְׁבֵּץ, seems very probable.

Verse 7. For וְחִבֵּר, at the end of the verse, read, with the Samaritan, יַחֲבֵר. "It shall be of two pieces joined together. At the two edges of it, it shall be joined [or drawn close.] The first joining is the joining of two breadths of the stuff to make the entire mantle. The edges of it are the edges of the entire mantle so made. And the joining of them is the bringing them close together in front, when it was worn. חִבֵּר is applied to any kind of connection, either a sewing together to make one inseparable piece of two, or the fastening together for a time, by buttons and loops, or otherwise.

Verse 8. ——"the curious girdle;" perhaps, "the facing." (But see chap. xxix.)

Verse 11. —“ and thou shalt make them to be set in ouches of gold.” Literally, “ with surroundings of studs of gold shalt thou make them.”

Verse 13. —“ ouches ;” rather, “ studs.”

Verse 36. —“ a plate of pure gold ;” rather, “ a flower-bud of gold.” (See Parkhurst, פֶּחֶם, III. and compare Josephus’s description of this ornament, Lib. III. cap. 7. & 8. From which it appears, that this flower-bud formed the top of the mitre. (See also chap. xxxix. 31.)

Verse 39. “ And thou shalt embroider the coat of fine linen ;” rather, “ And thou shalt make a strait coat of fine linen.”

CHAP. xxix. 5. —“ the coat, and the robe of the ephod, and the ephod and the breast-plate.” Read, with the Samaritan, “ the coat, and thou shalt gird him with the girdle, and put upon him the robe, and over it thou shalt put the ephod and the breast-plate.” (Compare, Leviticus, viii. 7.)

Ibid. —“ and gird him with the curious girdle of the ephod.” Rather, “ and thou shalt bind the ephod upon him, בַּחֲשֵׁב, with the band.” Or, “ and thou shalt draw the ephod close upon him by the added piece.” This passage, I think, proves that חֲשֵׁב here, and in verse 8, and in verses 27. and 28,

of the preceding chapter, signifies something by which the ephod was drawn close together in front. Probably a broad slip of the same stuff of which the ephod was made, fastened to the edge, or to both edges in front.

Verse 36. This verse is very obscure. I think חַנּוּכָּה, rendered "atonement" in our English Bible, signifies the persons for whom atonement was to be made, namely, Aaron and his sons. כַּל חַנּוּכָּה pro expiandis. The whole perhaps might be thus rendered:—"And thou shalt offer every day a bullock, as a sin-offering for those for whom atonement is to be made. A sin-offering too for the altar, when thou art making atonement for it. And thou shalt anoint it to sanctify it."

CHAP. XXX. 21. "So they shall wash, &c."
 "Λουνται δε [οἱ ἱερεῖς] δις τῆς ἡμέρας ἑκάστης ψυχῶν, καὶ
 " δις ἑκάστης νυκτός," (Herodot. Lib. ii. 37.)—
 " Τρεῖς δε τῆς ἡμέρας ἀπὸλουοντο ψυχῶν, ἀποτεκνοῦντες, καὶ
 " πρὸ ἄριστου καὶ πρὸς ὕπνου." (Chæremon. ap. Porphy.)

Verse 34. "Take unto thee sweet spices, &c." The Egyptians burnt incense to the Sun three times in the day: resin at sun-rise, myrrh at noon, kuphi at sun-set. Kuphi was a compound of sixteen ingredients. (Plut. De Is. & Os.)

Ibid. —“ of each there shall be a like weight,”
בדבבר יחיה. Literally, “ there shall be one by itself
for one by itself,” i. e. the substances shall be mix-
ed in equal parts.

Verse 35. —“ tempered together.” Margin,
“ salted.” Both I think wrong; מליח, as a verb, is
properly to dissolve. Hence מליח, as a noun, be-
comes a name for salt, from its characteristic pro-
perty of solubility. The word ממליח, used here,
probably signifies a substance of the most easy and
perfect solubility, i. e. a volatile substance, which,
in the fire, would be perfectly dissipated, without
leaving any cinder or ash. “ And thou shalt make
of it an incense of perfume; a perfume the work of
the perfumer: a volatile substance, pure, holy.”

CHAP. XXXI. 8. —“ and the pure candlestick,”
המנורה הטהורה. Houbigant thinks הטהורה here, is
equivalent to הציור, the shining candlestick. Per-
haps הטהורה may have been the original word.

Verse 10. “ And the clothes of service,” בגדי שרר.
Our translators seem to follow the Samaritan שרר for
שרר. But שרר I take to be the true reading, though
I am much in doubt what these בגדי שרר might be.
They are clearly distinguished in this place from the
vestments of the priests. And still more clearly in

other places where they are mentioned, viz. chap. xxxv. 19, and chap. xxxix. 1. 41. Some understand by them the hangings of the tabernacle. Some the wrappers for covering the sacred furniture and utensils, when the camp moved. (See Numbers, chap. iv.) Some the ordinary garments of the priests, “*quæ exutis pontificalibus residuæ erunt et reliquæ.*” Some certain loose frocks which they threw over the sacred vestments, to keep them clean, when they were washing out the vessels, or sweeping the court of the tabernacle, or engaged in other services of the like kind. The chief objection I have to any one of the three last interpretations, is, that no directions have been given about the material or the make of any such things.

CHAP. xxxii. 4. —“and fashioned it with a graving tool.” Rather, “and fashioned it in a mould,” *in formâ fusoriâ*. (See Houbigant.) “*Formavit opere fusorio,*” Vulg.

Verse 18. “And he said, It is not the sound of the shout of victory, nor the sound of the cry of defeat, the sound of the shout [which] I hear.”

Verse 25. —“that the people were naked, for Aaron had made them naked,” &c. Rather, “that the people were broken loose, for Aaron had

given them occasion to break loose, so as to bring a reflection upon them from their adversaries."— Broken loose from the true religion, had apostatised (See Parkhurst, פירע.)

CHAP. xxxiii. 3. "Unto a land flowing," &c. Read with LXX. ויחביאך אל ארץ, "And he shall lead thee unto a land," he," viz. the Angel.

Verses 4. and 5. These two verses are evidently transposed. In the first three verses God speaks to Moses, but gives him no message to the people. In the 5th verse God gives him a message to the people, and the 4th and 6th relate the effect of the message upon the people, and what they did in consequence of it.

5. "And Jehovah said unto Moses, say unto the children of Israel, ye are a stiff-necked people. For a single moment were I among you, I should consume you. Therefore now put off your ornaments, and I will declare what I will do unto you.

4. "And when the people heard this sad message they mourned, and no man wore about him his ornaments.

6. "But the children of Israel, divested themselves of their ornaments at the mount Horeb.

7. "And Moses took the tabernacle," &c.

All that follows in this chapter is symbolical of God's dealings with the nation of the Jews, and with mankind in general, and the private conference with Moses at the tabernacle, when the cloud hid him from the sight of the people, seems to have ended in a vision of the Messiah, in his incarnate state, and mediatorial office, vouchsafed to Moses.

The removal of the tent to a place without the camp, typifies God's removal from his residence as it were among the nation of the Jews, upon their rejection of the Son of God. Moses, the type of Christ, goes into the presence of God (as Christ is gone into heaven), and, rendered invisible to the people by the cloud, intercedes for them. While the people anxiously look after him, and wait his return, as Christians now anxiously wait their Lord's return, relying on the effect of his intercession (verses 7-13.) God promises Moses, the mediator, that his person shall go with him, and give him rest (v. 14.). Moses having obtained the promise for himself, urges his intercession for the people, and requests that he and God's people may be separated and distinguished from all the people upon the face of the whole earth; as Christ came to separate

from the wicked world, a peculiar people (v. 16.). This is granted for the sake of Moses the mediator (v. 17.). Moses desires that God would shew him his glory (v. 18.). Jehovah promises to make all his *Goodness* pass before him. To favour him with a scene exhibiting the whole scene of Divine Mercy for fallen man. To exhibit himself to him in the act of intercession. "I will call upon the name of Jehovah before thee (v. 19.). He declares his purpose of general gratuitous mercy, and promises that Moses should see his back parts; rather, his hinder parts; see him as he was to be seen in the hindmost, i. e. in the latter ages of the world. (Compare Houbigant on the 5th and 14th verses.)

Verse 19. — "and I will proclaim the name of the Lord before thee. Rather, "and in thy presence I will call upon the name of Jehovah."

Ibid. For חֹזֶקֶר, or חֲזִקִּיר, the LXX. and Vulg. seem to have read חֹזֶקֶר. But see Parkhurst, יָכִי. For יָכִי I would read either מְכִיל or מְכִילִי.

Verse 26. . "The first of thy first-fruits." (See chap. xxiii. 19.)

CHAP. XXXV. 31. — "knowledge, and in all manner of workmanship." Omit the ו prefixed to

בכל, which is omitted in Kennicott's MS. 389, B. —knowledge in all manner of workmanship.

Verse 32. “And to devise, &c.” “And to design designs to be executed in gold and in silver and in copper. 33. And for graving of stone for setting, and for carving of wood, to execute designs in every sort of workmanship.”

Verse 35. —“and of the weaver.” In this verse the word יאריג is certainly out of its place. The weaver should certainly be mentioned with the other workmen. יאריג therefore should probably follow רקם. “He hath filled them with wisdom of heart, to execute all manner of work, of the engraver and embroiderer, and needle-worker, and weaver in sky-blue, and in purple, and in scarlet, and in white; workers of all manner of work, and designers of designs.”

CHAP. xxxvi. 1. “Then wrought.” Rather, “Then set to work.”

CHAP. xxxvii. 17. —“and his branch.” The branch mentioned here and in the parallel place, chap. xxv. 31., in the singular number, though in the English Bible the word in that other place is plural, is certainly a different thing from the six la-

teral branches mentioned in the next verse, and in chap. xxv. 32. This branch is certainly a part of the main column of the candlestick, of which what is called the shaft is another part. The two י"ר and קנה form the whole middle pillar of the candlestick. י"ר was the lower part, or haunch, as it might be called; the קנה, a mere slender rod rising from the haunch, which might be called the leg. The Hebrew names seem to allude to the thigh, and the bone of the leg in the human body. (See Arius Montanus's *Figure and Description of the Candlestick*.)

CHAP. xxxviii. 14, 15. " Hangings fifteen cubits on this side and on that side of the gate of the court. On the one side hangings fifteen cubits; their pillars three, and their sockets three. 15. And on the other side hangings fifteen cubits, their pillars three and their sockets three (See Houbigant's emendation of the original.)

Verses 21, 22, 23. These verses are unquestionably misplaced. The 22d and 23d should follow the 20th, and the 21st should come in between the 23d and the 24th.

Verse 21. " This is the sum." Rather, " These were the contributions."

Ibid. —“ as it was counted,”—“ what was contributed.”

Ibid. —“ for the service.” For עֲבֹדָה, read, with Houbigant, חֲעֲבֹדָה, “ by the ministry.”

Verse 24. “ All the gold, 29 talents and 730 shekels” = £ 84,112 19 8

Verse 25. “ All the silver, 100 talents, and 1775 shekels” = 7,904 2 7.1

Total £ 42,017 2 3.1

According to Michaelis's estimation of the Mo-
saic shekel, and reckoning the gold worth what the
same weight of gold would be worth now. But the
truer way would be to value the gold by the propor-
tion which gold at that time bore to silver, which
could not be more than 10 to 1. By this way of
reckoning, the gold will have amounted to no more

than £ 22,978 7 1

And the silver being as before . . . 7,904 2 7

The whole will have been £ 30,882 9 8

CHAP. xxxix. 31. —“to fasten it on high up-
on the mitre.” Rather, “to fasten it upon the
mitre, at the very top.” This flower-bud formed
the apex of the mitre. (See chap. xxviii. 36, 37.)

LEVITICUS.

CHAP. I. 1. “if any man of you ——— flock.”
Rather, “If any man of you bring an offering to
Jehovah of cattle, of the herd and of the flock shall
you bring your offering.” God does not command
that an offering should always be of beasts; but,
when any one shall choose to make an offering of
beasts, he prescribes what beasts they must be.
Namely, kine, sheep, or goats, not asses, swine,
horses, dogs, &c.

Verse 3. ———“of his own voluntary will.”
Rather, “to be a propitiation for him,” or, “to ob-
tain favour for him; and so the LXX. and Vulg.

And, in confirmation of this sense, see chap. xxii. 20. 21. 23. 25. 27.

CHAP. ii. 11. —“ ye shall burn no leaven.” —
 ‘ Farinam fermenti imbutam attingere ei fas non est.’ Massurius Sabinus De Flamine Diali apud Ayell, Lib. x. c. 15.

Ibid. —“ nor any honey.” On the contrary, in the great Egyptian sacrifice, the body of the heifer which was offered to Isis, was stuffed with bread, honey, dried grapes, frankincense, myrrh, and other perfumes.

Verse 12. —“ ye shall offer them ;” *them*, i. e. honey and leaven. These substances were to make a part of the offering of First Fruits, but they were not to be burnt upon the altar.

Verse 13. —“ the salt of the covenant of thy God.” Rather, “ the salt, the purifier of thy God,” i. e. “ the purifier appointed by thy God.” — “ Salt added to the sacrifices, was a type of the purity or sinlessness of Christ, and of that which purifies believers. Now that which purifies believers is faith in Christ and his atonement, and a consequent hope of seeing God through him. Salt was therefore a type of that purifying faith and hope which is the gift of the Holy Spirit. And believers themselves,

inasmuch as they contribute to propagate these heavenly graces, and thereby purify the corrupted mass of mankind, are sometimes called salt." (Parkhurst, מלח, 2.)

CHAP. iii. 4. — "the caul above the liver." More probably, "the gall-bladder." (See Parkhurst, יתר.)

CHAP. iv. 3. — "according to the sin of the people." Rather, "so as to bring the people into blame." (LXX. Vulg. Houb.) The faults here intended seem to be inadvertencies in some of the public rites and offices of religion.

Verse 14. — "a young bullock." This law seems to have been altered afterwards. For, in Numbers xv. 24, the atonement for a sin of ignorance of the congregation, is a bullock, with the proper minutia and libation for a burnt-offering, and a kid for a sin-offering. Unless the atonement required here is for doing what was forbidden, and the atonement exacted Numbers xv. is for omitting something commanded.

Verse 20. — "as he did with the bullock for a sin-offering." In the original, after הִחַטָּאת, insert either הִרְאֵשׁוֹן (as in verse 21) or הִכִּהֵן — "as he did with the first bullock for the sin-offering;" or, "as

he did with the bullock for the sin-offering of the priest."

Verses 23. and 28. For *אִי וְדִיעַ*, read *וְדִיעָה*; and, in the English translation, for "Or if," read "And." (See Houbigant.)

CHAP. v. 1. ——"sin, and hear." The word *הִחַטָּא* seems to have no signification; it rather embarrasses the meaning of the passage, which would be perfectly conspicuous, if this word, and the copula prefixed to the following, were omitted. *וְנֶשְׁמַעַה קוֹל אֱלֹהִים*, "The soul which hath heard the words of adjuration."

CHAP. vi. 9. ——" (It is the burnt-offering, &c.)" Rather, "The burnt-offering must remain upon the burning fuel upon the altar all night, unto the morning, and the fire upon the altar must be kept alive." For *וְהָיָה*, Houbigant would read *וְהָיָה* *esto*. The emendation, whether it be necessary or not, gives the true sense of the passage.

Verse 10. ——"and take up the ashes which the fire hath consumed with the burnt-offering on the altar."

וְהָיָה אֵת הַדָּשֵׁן אֲשֶׁר תֹּאכַל הָאִישׁ אֶת הָעֹלָה עַל הַמִּזְבֵּחַ:

I take the construction to be this:

וְהָיָה אֵת הַדָּשֵׁן אֲשֶׁר תֹּאכַל הָאִישׁ אֶת הָעֹלָה עַל הַמִּזְבֵּחַ:

—"and take up the ashes of the fire which hath consumed the burnt-offering upon the altar."

Verse 14. —"shall offer," **הקריב**. The Samaritan reads **הקריבו**.

Verse 15. —"of it—upon the altar." For **ממנו**, the Samaritan reads **ממנה**; and for **המזבח**, the Samaritan has **המזבחה**.

Verse 27. For **עליה** and **תכבס**, the Samaritan has **עלי** and **יכבס**, which seem to be right.

CHAP. vii. 21. —"or any abominable unclean thing." For **שקץ**, read with the Samaritan, and several of Kennicott's MSS., **שרץ**; "or any unclean reptile." (Compare chap. v. 2.)

Verse 35. —"the portion of the anointing." Rather, "the perquisite of office." (See Houbigant.)

CHAP. viii. 7, 8. Houbigant proposes a transposition here, which he thinks suggested by Exodus, chap. xxix. 5. (But see my note there.)

Verse 31. —"as I commanded, saying." Rather, "as I was commanded, when it was said unto me," (See chap. v. 35.)

CHAP. ix. 6. "This is the thing which the Lord commanded, that ye should do: And the glory of the Lord shall appear unto you." Rather, "This

is the thing which Jehovah hath commanded : Do it, and the glory of Jehovah shall appear unto you."

CHAP. x. 18. ——" as I commanded." Rather, " as I was commanded."

Verse 5. ——" and carried them in their coats, &c." The fire, therefore, which destroyed these priests, had consumed neither the bodies nor their garments. It was therefore of the nature of lightning.

Verse 18. " Behold the blood of it was not brought in within the Holy Place, &c."

It appears by the preceding narrative, that neither the blood of the sin-offering for the congregation, nor of that for Aaron and his sons, were carried into the Sanctuary. But this was no violation of the laws concerning the sin-offerings delivered in chap. iv. For these laws relate to specific expiations for individual sins, committed through ignorance at the time, and coming to light afterwards. The expiations offered upon this occasion were not of any particular sins, but of sinfulness in general.

CHAP. xi. 3. ——" and is cloven-footed;" and " makes a perfect fissure of the two hoofs," i. e. the two parts of the hoof.

" Ταυ μὲν ἱερός Αἰγυπτίου γινώσκων βεβηλωτῶν τε καὶ

“ ποταν οὐ θημὶς ἢν ἀπτεῖσθαι. Τῶν δὲ κατ’ αὐτὴν τὴν Αἰ-
 “ γυπτῶν, ἔχθριον τε ἀπεχόρον παντὶν, καὶ τετραπόδων ὅσα
 “ μωνυχὰ καὶ πολυσχιδῆ, ἢ μὴ κεράσφορα πτηνῶν δὲ ὅσα σα-
 “ ροφαγα.” (Chæremon apud Porph.)

Verse 5. —“ the coney,” Ἰ᾿ῶ. Not a rabbit,
 but an animal greatly resembling it, which abounds
 in Syria, Palestine, and Mount Libanus. The Da-
 man Israel, or Israel’s Lamb. (See Parkhurst.)

Verse 7. “ And the swine.” “ Ὑν δὲ Αἰγυπτίοι
 “ μίανρον ἡγούνται θηρίον εἶναι· καὶ τοῦτο μὲν, ἢν τις ψαυσῇ
 “ αὐτῶν παριὼν ὅς, αὐτοῖσι τοῖσι ἱματισμοῖσι ἀπὸν ἔβαλε
 “ ἑαυτὸν βάς ἐπὶ τὸν ποταμὸν· τοῦτο δὲ εἰ συμβῶναι, ἵοντες
 “ Αἰγυπτίοι ἐγγενεῖς, εἰς ἔθνη οὐδεὶν τῶν ἐν Αἰγύπτῳ εἰσε-
 “ χόνται μόνον παντῶν· οὐδὲ σφι ἐκδιδέσθαι θυγατέρα οὐδεῖς
 “ ἐθέλει, οὐδ’ ἀγεσθαι ἐξ αὐτῶν· ἀλλ’ ἐκδίδονται τε οἱ συβα-
 “ ται καὶ ἀγόνται ἐξ ἀλλήλων.” Herodot. Lib. II. c. 47.

He adds, that they sacrificed swine to none of the
 Gods, except on the day of the full moon, to the
 Moon and Dionysus; and at that time, and no
 other, they tasted of the flesh. For which, he says,
 they assigned a reason unseemly to be related.

“ Ἡ ὧς καὶ τῶν ἰδίων τεκνῶν ὑπὸ λαμπαργίας ὠφειδὸς ἔχει
 “ καὶ μάρτοι καὶ ἀνθρώποι σαρκί· ἐπιτυχέουσα αὖτ’ ἀπτεγεται,
 “ ἀλλ’ ἐσθίει. Ταύτη τοι καὶ ἡμῶσιν Αἰγυπτίοι το ζῶον
 “ ὡς μίανρον καὶ παρθερον.” Ælian.

Verse 16. —“the night-hawk,” **החמס**. A carnivorous owl, particularly fierce and ravenous. (Parkhurst.)

Ibid. —“the cuckow,” **השחף**. Some bird remarkable for its leanness, perhaps the sea-gull. (Parkhurst.)

Verse 17. —“and the cormorant.” **השלך**. The plungoen. (See Parkhurst.)

Ibid. —“and the great owl,” **הינשוף**. Perhaps the bittern. (See Parkhurst.)

Verse 18. “And the swan,” **התנשמת**. The goose. (Michaëlis.)

Ibid. —“the gier eagle,” **הרחם**. Probably some species of water fowl.

Verse 22. All the creeping things mentioned in this verse are locusts, of one species or another.

Verse 30. Different species of lizards.

Verse 34. “Of all meat which may be eaten, that on which [such] water cometh shall be unclean.” Rather, “Of every sort of food which is eaten, any on which water is come shall be unclean.” The sense I take to be, that if any kind of food had been put into such a vessel, and water had been poured upon it, in order to prepare it for a meal, it should become unclean if one of these

dead chanced to fall into that water. But the dry food was not to receive any contamination from the like accident. (See v. 37, 38.)

Verse 36. “ Nevertheless a collection of water in a fountain or well shall be clean.”

CHAP. xii. 2. —“ according to the days.” Rather, “ as in the days.” The law is, that the woman should be unclean, not the same space of time, but in the same degree, and to the same effect, as during the menstrual discharge. (Compare v. 5. and see Houbigant’s judicious note.)

CHAP. xiii. This chapter describes the symptoms of various species of the leprosy. The leprosy of the person, v. 1—28. 38. 39. The leprosy of the hair or beard, 29—37. 40—43. The leprosy of garments, 47—59. The leprosy of the person was of different sorts. It began either with a tumour or with a tetter, or an angry pimple ; and it sometimes broke out in the place of a boil that was healed, or in a part of the skin affected with the erysipelas, or St Anthony’s fire.

From v. 2. to v. 8. the sacred writer describes the symptoms of the tetter leprosy. From v. 9. to v. 17. the symptoms of that which began with a tumour. From 18. to 23. of that which broke out in

the place of a boil; and, from 24. to 29. of that which appeared in a part affected with St Anthony's fire. In v. 38. 39. he describes a species of the disease not infectious, called *Bohak*. (See Parkhurst, בֹּחַק.)

Verse 2. —“the plague.” Rather, “the sore,” or, “the spot.” And one of these two words should be every where substituted for “plague” in this chapter.

Verse 3. —“the plague in sight.” Rather, “the surface of the sore.”

Verse 4. —“in sight.” Rather, “the surface.”

Ibid. —“shall shut up him that hath the plague.” Literally, “shall shut up the sore,” i. e. shall cover it to keep the air from it. And so in other parts of this chapter where shutting up is mentioned. (See the LXX. and Syr.) It should seem from v. 45. of this chapter, that a person affected with the leprosy in its worst stage, was not literally shut up, though excluded from the camp. (But see Numbers, xii. 14. 15.)

Verse 5. —“shut him up,” or, “it up;” shall cover the sore again.

Verse 6. —“the plague be somewhat dark.”

Rather, "the sore, or spot, be contracted," or, "shrivelled," or, "withered."

Verse 12. ——"and the leprosy cover all the skin of him that hath the plague, from his head even to his foot." עַל־כָּל־בָּשָׂר is omitted in one of Kennicott's MSS., and another for עַל־כָּל־בָּשָׂר, gives כָּל־בָּשָׂר. This is probably the true reading: "And the leprosy cover all the skin of his flesh, from his head to his foot."

Verse 20. ——"it be in sight lower." Rather, "the surface be lower."

Verse 24. ——"there is a hot burning," there is an erysipelas," or "St Anthony's fire."

Verse 25. ——"and be in sight deeper." Rather, "and the surface be deeper."

Verses 26. and 28. ——"somewhat dark," or, "withered," or, "shrivelled."

Verses 25. 28. ——"burning." The erysipelas.

Verse 30. ——"if it be in sight deeper." Rather, "if the surface of it be deeper."

Verse 31. ——"it be not in sight deeper." Rather, "the surface of it be not deeper."

Ibid. ——"shut up him that hath the plague." (See v. 4.)

Verse 32. ——"and the scull be not in sight

deeper." Rather, "and the surface of the scull be not deeper."

Verse 33. — "shut up him that hath the scull." Rather, "cover up the scull." (See v. 4. & 31.)

Verse 34. — "nor be in sight deeper." Rather, "and the surface of it be not deeper."

Verse 39. — "a freckled spot," (See Parkhurst, בֶּרֶק.)

Verses 48. 49. 51. 52. 53. 56. 57. 58. 59. — "warp," or "woof," שָׂתִי, as opposed to עֵרֵב in these passages, seems to signify a uniform, simple web, made of threads of one material size and colour, in opposition to a piece woven of threads of different materials intermixed, as woollen and linen, or differing in size and colour. (See Houbigant's note on v. 48.)

Verse 50. — "shut up it that hath the plague." Rather "cover up the spot." (See v. 4. & 31.)

Verse 56. — "the plague be somewhat dark." Rather, "the spot be somewhat contracted."

CHAP. xiv. 5. — "over running water." Rather, "over spring-water," i. e. water in the earthen vessel, which had been taken from a running spring. (Compare v. 51. by which it appears that the blood of the bird was mixed with the spring-water.)

Verse 19. —“ the sin-offering,” viz. the ewe-lamb, v. 10. (See chap. iv. 28. and compare below, v. 31.)

Verse 37. —“ which in sight are lower than the wall.” Rather, “ and the surfaces of them be lower than the wall.”

CHAP. xv. 23. “ And if [it be] on her bed.” A verb is certainly wanting in the original, which Houbigant supplies by changing *הוא* after *המשכב* into *יגע*. The emendation seems plausible, “ and if he come near her bed.”

Verse 24. “ And if any man.” Rather, “ And if her husband.” Any other man was to suffer death. (See chap. xx. 18.)

CHAP. xvi. 10. —“ to make an atonement with him, and to let him go.” Rather, to make an atonement for him, that he may be let go.” The live goat personated the congregation, whose sins were atoned by the sacrificed goat, and the other piacular offerings. The ceremonies of purgation used by Epimenides, to put a stop to the plague of Athens, may seem to bear some remote resemblance to the scape-goat. (Vid. Diog. Laërt. Lib. I. § 120.)

Verses 14. and 15. —“ upon the mercy-seat eastward.”

Verse 15. ———“upon the mercy seat.” For the first *הַכִּפֹּרִית*, in both places, *הַפִּסֵּה*, “upon the veil.” (See Houbigant’s judicious note. One of Kennicott’s MSS. has *הַפִּסֵּה* in the 15th verse.)

CHAP. xvii. 1-7. This restriction, so far as it respected animals killed for food, was temporary, and was taken off by express law upon the settlement of the Israelites in Canaan. (See Deut. xii. 15, 16. & 20-27.)

CHAP. xviii. 11. ———“thy father’s wife’s daughter, begotten of thy father.” The marriage of a sister in half blood, whether of the same father by another wife, or of the same mother by another husband, is prohibited, v. 9. I am inclined to think, therefore, that the word *מֵלֵדָה*, in this place signifies “brought up,” or “fostered,” rather than begotten. The law prohibits the marriage of the daughter of the father’s wife by a former husband, if she was brought up in the father’s family, as a child of his own.

Verse 23. ———“to lie down.” Rather, “to excite its lust.”

CHAP. xix. 9. ———“the corners.” Rather, “the sides, or edges.”

Verse 13. ———“defraud.” Rather, “oppress.”

Verse 16. ———“ a tale-bearer.” Rather, “ an informer by trade.”

Verse 18. ———“ bear any grudge.” Rather, “ watch opportunities.”

Verse 19. (See Deut. xx. 9. 10. 11.)

Verse 20. “ And whosoever, &c.” Read, with the Samaritan, תהיה לו לאימה. “ And if a man get a woman with child, and she be a slave, and was violated by the man, and not redeemed nor set free; there shall be an inquiry against him (i. e. he shall be liable to a trial). He shall not be put to death, because she was not free.” Had the woman been free, or manumitted, or redeemed, the man who had in this sort ill-used her would have been liable to death. But the woman being in the condition of a slave, the crime was capable of expiation. (See the two following verses.)

Verse 23. “ When ye shall come into the land, and shall plant every tree for food, and shall prune the redundance of it (i. e. of every such tree), the fruit of it for three years shall be unto you prunings—[it shall be deemed part of the redundant growth to be cut off and thrown away]—it shall not be eaten.”

Verse 25. ———“ that it may yield unto you the

increase thereof." For להוסיף the Samaritan has להאסף, "collecting [in your store-houses] the produce thereof." To the same effect the Vulg.

Verse 26. — "with the blood," וְדַם וְשֶׁמֶן וְחֵלֶב, LXX. For דָּם, their MSS. undoubtedly had דְּרוֹם.

Verse 28. "Ye shall not make, &c." "Mulieres genas ne radunto, neve lessum funeris ergo habento." XII. Tab.

"Moris fuerat ut ante rogos humanus sanguis effunderetur, vel captivorum, vel gladiatorum quorum si forte copia non fuisset laniantes genas suum effundebant cruorem, ut rogis illa imago restitueretur." Servius, in *Æneid. XII. et roseas laniata genas.*

"Varro dicit, mulieres in exequiis et luctu, ideo solitas ora lacerare; ut sanguine ostenso inferis satisfaciant." Jos. Scaliger, ex Servio.

CHAP. XX. 18. — "and both of them shall be cut off." This extended not to husband and wife. (See chap. xv. 24.)

Verses 24. and 26. — "from [other] people." מִן הָעַמִּים, "from the peoples."

CHAP. xxi. 4. — "[being] a chief man," בְּכֵל עַמִּי. Read, with Castalio and Vulg. בְּכֵל עַמִּי. "He [that is the priest] shall not defile him for a chief man of his people."

Verses 7. and 14. ——"profane." Rather, "one that has been known of man."

Verse 12. ——"for the crown of the anointing oil of his God is upon him." Rather, "for he is separate; the anointing oil of his God is upon his head."

Verse 18. ——"or he that hath a flat nose." Rather, "or one maimed."

Verse 20. ——"or a dwarf." (See Houbigant.)

Ibid. ——"or hath his stones broken." Rather, "or overspread with a foul humour."

CHAP. xxii. 19. *and 29.* ——"at your own will." Rather, "in such manner as to be accepted for you;" or, "to obtain favour for you." And so this expression, לִרְצוֹנְכֶם ought to be rendered throughout this book, where the rites of sacrifice are the subject.

CHAP. xxiii. 2. "Speak unto the children of Israel, and say unto them, The stated festivals of Jehovah, which ye shall notify by proclamation, they [are] holy assemblies. These are my stated festivals.

Verse 4. "These are the stated festivals of Jehovah, holy assemblies, which ye shall convene by proclamation at their appointed seasons."

Verse 5. “Τῷ δὲ μηνὶ τῷ ξανθικῷ, ὃς Νισαν παρ’ ἡμῶν
 “καλεῖται, καὶ τοῦ ἐτοῦς ἐστὶν ἀρχή, τισσαρίαι καὶ δεκάτῃ
 “κατὰ σελήνην, ἐν κρείττῳ τοῦ ἡλίου καθεστῶτος, τούτῳ καὶ
 “τῷ μηνὶ καὶ ὑπ’ Αἰγυπτίοις δουλείας ἡλευθερώθημεν, καὶ
 “τῇ θυσίᾳ, ἣν τότε ἔξιοντας Αἰγύπτου θύσαι προείπου ἡμεῖς,
 “Πασχαλεγυμένην, δι’ ἐτοῦς ἑκατοῦ θύειν ἐνομοίσι.” Joseph.
 Antiq. p. 124. Hudson.

Ibid. —“the first month.” The above passage of Josephus determines the time of year whereupon this first month fell, when the Sun was in Capricorn.

Verse 24. —“a sabbath, a memorial of blowing of trumpets.” Rather, “a sabbath of commemoration, a blowing of trumpets.”

Verse 27. “Also on the tenth day of this seventh month, there shall be a day of atonement, it shall be a holy convocation unto you.” Rather, “Also on the tenth day of this seventh month (that is the day of atonement), you shall have a holy convocation.”

Verse 37. (See v. 2.)

CHAP. XXIV. 1. —“pure.” Rather, “transparent,” or “bright.”

Verses 2. and 3. —“continually, without the vail of the testimony, in the congregation, shall

Aaron order it." Rather thus, "continually, without the vail of the symbols of the tabernacle of the appointed meeting, Aaron shall set it in order."

Verse 7. ——"pure." Rather, "bright."

Verse 11. ——"the Name [of the Lord]," *the Name*, אֱלֹהֵינוּ , the representative of the Godhead, the Angel in whom Jehovah had put his name, that is Christ. (See Parkhurst, אֱלֹהֵינוּ , ix.)

Ibid. ——"and cursed." Rather, "and reviled," i. e. used irreverent language.

Verse 14. ——"him that hath cursed, $\text{לְהַקְדִּישׁ אֱלֹהֵינוּ}$, "that reviles."

Verse 16. ——"curseth." Rather, "revileth," or "speaketh irreverently of."

CHAP. XXV. 1-7. Compare Exodus xxiii. 10, 11., and Deut. xv. 1-18.

Verse 29. "And if any man sell a dwelling-house in a walled city, it shall be redeemable. Until the year of its sale be completed is the time it shall be redeemable."

Verse 30. ——"the house that is in the walled city." For בְּיָדוֹ , read with LXX., a MS. of Kennicott, and Houbigant, בְּיָדוֹ .

Verse 33. "And if a man purchase of the Levites, then the house that was sold, and the city of

his possession." For **אשר ינאל**, read, with Vulg. and Houbigant, **אשר לא ינאל**, and for **ועיר**, read, with LXX. and Houbigant, **העיר**, and for **אחוזי**, read, with LXX. **אחוזם** " And if it be not redeemed by any of the Levites, then the house that was sold in the city of their possession."

Verse 35. — "yea though he be a stranger or a sojourner." Read, with LXX. Vulg. and Houbigant, **לניר**. (One MS. of Kennicott's has **לניר**.) " You shall entertain him with all courtesy and tenderness, as a stranger would be entertained, according to the rules of hospitality.

Verse 38. — " your God—you forth—to give you—your God." The personal suffix in the original in the three preceding verses is singular : But here it is plural, intimating that Jehovah is the God in common of him who is ordered to administer, and of him who is to receive relief ; that the land of Canaan was given in common to both.

CHAP. xxvi. 16. — " appoint over you terror." For **בחלה**, read with the Samaritan text and Houbigant, **בחלה**, " visit upon you with disease, namely, atrophy and the burning fever, consuming the eyes and causing moaning of the heart."

Verse 31. — " and bring your sanctuaries unto

desolation. Read with the Samaritan text, and a great number of Kennicott's best copies, וְהַשְׁמַתִּי אֶת מִקְדָּשְׁכֶּם, "and bring your sanctuary to desolation."

Verse 35. "Hæc non dicuntur translate, sed pro-
 "prie ex historiæ veritate. Numerantur ab Saule
 "ad Bab. captivitatem anni fere 490, per quos flu-
 "xerunt annorum sabbata 70. Atqui Bab. cap-
 "tivitas annos duravit 70, per quos annos terra
 "Israel quievit. Itaque in Bab. captivitate tot an-
 "nos terra requievit, quot sabbatis quiescere debuis-
 "set, si legem de terræ sabbatis Judæi observas-
 "sent." (Houbigant *ad locum*.)

Verse 40. "If." Rather, "Then."

Verses 40, 41. ——"and that also they have
 walked ——— and that I also have walked;" Ra-
 ther, "and how they walked ——— [How] I also
 walked."

Verse 41. ——"if then their uncircumcised
 hearts be humbled, and they then accept." For
 וְאִם, read וְאִנּוּ, "and then their uncircumcised
 hearts shall be humbled, and then they shall accept."

Verses 42, 43. ——"and I will remember the
 land. And the land also shall be left of them, &c."
 Rather, "and the land I will remember. And the
 land shall be relinquished of them, and shall be en-

joying her sabbaths, while she lieth desolate, void of them, and they are accepting."

Verse 44. "And yet for all that." Or, "When things are even at this pass,"

There seem to be five distinct stages or periods of judgment mentioned in this chapter.

1. Disease and death in consequence of hostile incursions, and subjection to a foreign power, v. 16, 17.
2. Unseasonable weather and famine, v. 19, 20.
3. Wild beasts, v. 21, 22.
4. Foreign invasion, pestilence and dearth.
5. Famine, desolation of the country, by the ravages of a conqueror, destruction of the sanctuary, dispersion.

CHAP. XXVII. 2. — "when a man shall make, &c." Rather thus: "when any one would accomplish a vow unto Jehovah, by a valuation of persons." If a man was desirous to discharge a vow by paying a sum of money, instead of making over the persons themselves, then the valuation was to be made by the rules that follow.

Ibid. — "thy estimation." Rather, "a valu-

ation." The second ל in עֵרֶךְ is formative of the noun, by reduplication of the third radical: it is not the pronominal suffix. This mistake runs through the whole chapter in the English translation.

Verse 12. — "as thou valuest it, who art the priest." Rather, "according to the valuation of the priest."

Verse 16. — "a field of his possession." Rather, "a field of his patrimony: and for the word *possession* substitute *patrimony*, v. 21, 22, 23, 24.

Verse 23. — "the worth of thy estimation." Rather, "the proportional part of the valuation," i. e. so much of the whole value of the fee-simple as the possession might be worth to the time of the next jubilee. This was all the holder of such property by purchase had to dispose of."

Verse 26. — "the firstling of the beasts, which should be the Lord's firstling," i. e. the first male offspring of its dam; for such only were properly Jehovah's, making a part of the priest's allotted portion. (See Deut. xiv. 23.)

Verse 29. — "of men." "Non alios licebat anathemate voveri, quam Chananæos; quos jusserrat Deus ad internecionem deleri." (Houbigant *ad locum*.)

NUMBERS.

CHAP. I. 2. —“after their families by the house of their fathers.” The house of the ancestor was the principal division of the people; the families were the subdivision of the house. So that all the families descending from a common ancestor, taken together, composed the house of that ancestor.

Verse 3. —“by their armies.” The word צבא sometimes signifies an army; but here it is used in a wider signification, to signify the whole mass of men, women, and children of each house, out of which mass the army was selected, by the muster of every male above 20 [and under 60]. (See chap. ii. 4.) The command that Moses and Aaron out of the entire mass of each house should muster all the males above 20, and capable of bearing arms, registering the name of each individual of that description under the family to which he belonged, and entering each family under its proper house: The word “host” therefore would better render צבא in this place, “throughout their hosts.”

DIVISION OF THE ARMY.—CHAP. II.

NORTH.

Standard of Dan. 4.

Dan,	62,700.	Ahieser.
Asher,	41,500.	Pagial.
Naphthali,	53,400.	Abira.

157,600.

Standard of Ephraim. 3.	
Ephraim, 40,500.	Elishan.
Manasseh, 32,200.	Gammaliel.
Benjamin, 35,400.	Abidan
108,100.	
WEST.	

Standard of Reuben. 2.

Reuben,	46,500.	Elizur.
Simeon,	59,300.	Shelumiel.
Gad,	45,650.	Eliasaph.

151,450.

SOUTH.

Standard of Judah.	1.	
Judah,	74,600.	Nashon.
Issachar,	54,400.	Nathaneel
Zebulun,	57,400.	Eliab.
186,400.		

Verse 2. —“by his own standard, with the ensign.” Rather, “by his own ensign, under the standard.”

Ibid. —“far off about.” Rather, “facing on every side,” i. e. they were to pitch all round the tabernacle, and each division was to face to it.

Verse 3. —“throughout their armies.” Rather, “with their entire hosts.” “Nimirum mulieres, pueri, et puellæ, in sua tribu cum maritis

“ suis et parentibus erunt in eâdem statione castrorum.” (Houbigant, *ad* v. 4.) The translation requires the same correction, v. 10. 18. 25.

Verse 4. “ And his host, and those that were numbered of them.” Rather, “ And his host, that is to say, those of them that were numbered;” “ that is to say,” this is the force of the copula ו in this place, restraining the sense of host to the military host, or signifying that the sacred writer would be understood to speak only of that part in stating the numbers. “ Aliud significatur in צבא aliud in פקדיהם. “ Nam צבא multitudinem omnem notat mulierum puerorum et virorum quibus tribus Juda constabat, “ פקדיהם eos qui in censu numerati sunt.” (Houbigant *ad locum*.) The same remark and emendation of the translation is to be applied, v. 6. 8. 11. 13. 15. 19. 21. 23. 26. 28. 30.

Verse 9. —“ these shall first set forth.” For ראשונה I would read לראשונה, “ these shall set forth in the front.” (See v. 31.)

CHAP. iii. 1. —“ of Aaron and Moses.” Houbigant omits Moses, whose sons or descendants are not mentioned in the whole chapter.

Verse 25. —“ the covering thereof.” The Samaritan reads ומכסהו, “ and the covering there-

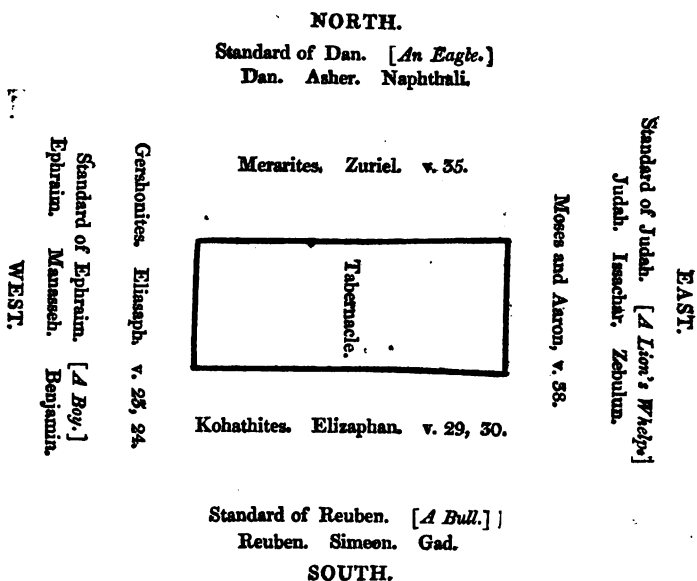
of." I should prefer וּמַלְטָיו, "and the coverings thereof;" "the tabernacle;" "the linen awning;" "the tent;" "the awning of goat's hair;" "the coverings thereof;" "the coverings of ram's skins and badger's skins. (See Exodus chap. xxvi.)

Verse 26. ——"and the cords of it." The cords were under the care of the Merarites, v. 37, and are omitted by the LXX. in this place, and again in chap. iv. 26.

Verse 28. ——"eight thousand six hundred." For שש, read, with Houbigant, שלש, "eight thousand three hundred.

Verse 31. ——"and the altars." Read, with the Samaritan, and some of Kennicott's best MSS., והמבחות.

STATIONS OF THE LEVITES.



CHAP. iv. 4, 5. —“about the most holy things—the covering vail.” A noun seems to be wanting after the participle *המסך* in the 5th verse; and the words *קֹדֶשׁ קִרְיִים* seem to stand awkwardly at the end of the fourth. Suppose then that these words are misplaced, and that they ought to follow the par-

ticiples **המט** as the objective noun, then the rendering of these two verses will be thus :

Verse 4. “ This shall be the service of the sons of Kohath in the tabernacle of appointed meeting.

5. “ When the camp setteth forward, Aaron and his sons shall enter and take down the vail which covereth the Holy of Holies, and cover the ark of the testimony with it.”

Verse 6. —“ *the covering of badger’s skins.*” Rather, “ *a covering of badger’s skins.*” (See v. 25, and compare v. 8. 10. 11. 12. 14.)

Verses 10. and 12. —“ a bar,” **המט**. In 1 Chron. chap. xv. 15., the word in the plural **מטות**, is used as equivalent to **ברים**, “ staves.” If indeed **מטות** be not the plural of **מטה** rather than **מוט**. The singular word is often used for the cross bar of a bullock’s yoke ; but here the word seems to be used for something different from the staves on which the Ark, the Table of Shew-bread, and the Altars were borne ; and the packages here described were such as could not be carried conveniently on a single pole. The word probably signifies a “ hand-barrow,” or what our chairmen call “ a horse.”

Verse 14. Here the Samaritan and LXX. add,

“ And they shall take a scarlet cloth, and cover the laver and its base, and they shall put them in a wrapper of badger’s skins, and place them on a hand-barrow.”

Verse 25. —“ and the tabernacle of the congregation.” I am persuaded that the word מועד after אהל in this place is an interpolation, and that the true reading has been ואת אהל מכסו. “ And they shall bear the curtains of the tabernacle (i. e. the silken curtains), and the tent (i. e. the curtains of goat’s hair), its covering (i. e. the covering of ram’s skins), and the covering of badger’s skins which is over all, and the hanging for the door of the tabernacle of appointment.” Without this emendation, we have no mention of the curtains of goat’s hair among the articles which the Gershonites had in charge, though they were certainly a part of the burthen of that family, for they are not mentioned among the things committed to either of the other two, and evidently belong to that assortment which was assigned to the Gershonites, and they are indeed mentioned (under the name of אהל) as a part of their charge in the preceding chapter, v. 25. On the other hand, the Gershonites had no charge of any part of the tabernacle of appointment, be-

sides the articles mentioned in this verse, according to this emendation. For the furniture of the tabernacle and the sacred utensils were assigned to the Cohathites; and the boards, pillars, sockets, and cords to the Merarites. The word מיער is not found in Kennicott's MS. 80.

Verse 26. ——"and all that is made for them so shall they serve." I think the Hebrew might be thus rendered. "And all that is to be done about these things they also shall perform." The sense is, that the Gershonites were not only to carry the things enumerated in this and the preceding verse, but it was to be their business also to take them down, and prepare them for carriage. The express mention of this might be the more necessary, because a contrary injunction had been laid upon the Cohathites to carry only, not to pack up: and the other families might have been very ready to understand this restriction generally, that they might throw the whole labour of package on the priests.

Verse 27. For עלהם, read with the Samaritan, and many of the best MSS., עליהם. In this verse, במשמרת, the LXX. certainly, and the Vulgate probably, read בשמית, which probably was the true

reading. “And ye shall appoint unto them by name all their burthens.”

CHAP. v. 10. Houbigant's translation seems to give the true sense of this verse. “Habebit sacerdos sua quisque sancta nempe ea quæ ab singulis sibi afferentur.”

Verse 14. —“the spirit of jealousy come up on him.” Literally, “come across him,” which is exactly the English idiom.

Verse 17. —“holy water.” (See chap. xix. 9.)

Ibid. —“and of the dust, &c.” There seems to have been nothing poisonous in the preparation of this water.

Verse 18. —“the bitter water,” מַי הַמֵּרִים. The true sense of the word מַי הַמֵּרִים will best be ascertained by reference to the 24th and 27th verses, where we read, “the water that causeth the curse shall enter into her and become bitter;” but, in the original, וַיִּכְאוּ בָהּ הַמַּיִם הַמֵּאֲרִירִים לְמַרִּים; where it is evident that the noun מַרִּים, under the prefix ל, the preposition of the final cause, expresses the effect which the drinking of this water produced in the constitution of the guilty woman, and of the guilty woman only, v. 27, 28. Now, since there was nothing poisonous in the composition of the drink,

where should we so reasonably look for this effect as in the mind or imagination of the patient. And what effect does the word so naturally import as bitternesses of soul, dejected spirits, a nervous anxiety or melancholy, which, in the female constitution, often produces uterine disorders, which end in sterility, the very effects which a very similar process is known at this day to produce on Negro women. מֵי הַמָּרִים, therefore, renders “water of sadness,” or, “water of melancholy,” *mæroris aquæ*.

Verse 22. — “thy belly to swell and thy thigh to rot [or fall].” These expressions are to be understood literally. The belly was to swell with the scirrhus tumour of a diseased ovary, while the flesh of the thigh, which in the healthy state is firm and plump, should waste with disease, and become flaccid.

Verse 23. — — “he shall blot them out with the bitter water,” καὶ ἐξαλείψει εἰς τὸ ὕδωρ, LXX. “shall wash the curses which are written into the water in the vessel.” Marginal note in Barker’s Bible. “Li-
“ teras inscriptas erasit et abstersit, et rasuram ip-
“ sam in aquam misit, ut mulier maledicta hauriret.”

Malvenda et Oleaster apud Poole. Confer. Houbigantium ad locum.

Verse 29. " This is the law of jealousies, &c." Malvenda says, that Achilles Tatius, in his Novel of the Loves of Clitophon and Leucippe describes a similar rite of trying a wife's chastity in the Stygian fountain. But the single circumstance of similarity is, that water was the instrument of trial in both cases. But the manner of applying it was very different. In the examination by the Stygian fountain, the suspected lady took an oath that she was innocent. The oath was put into writing, and the writing was hung by a string to her neck. With this she went down into the water, which, in the natural state of the well, hardly rose to the middle of the leg. If she was innocent the water remained quiet; but if she was guilty, it was suddenly agitated, rose up to her neck, and covered the writing. (See Achill. Tat. de Cl. & L. Amor. Lib. 8. p. 510-515. Salmasius's edition.)

CHAP. vi. 3. — " any liquor of grapes." Rather, " any preparation of grapes." Ὅσα καταργαζεται ἐκ σταφυλῆς, LXX.

CHAP. VII.—GOLD AND SILVER OFFERINGS.

	Shek.	Lib.	Oz.	Grs.		L.	s.	d.
Silver chargers, 12, weight								
of each - - - -	130	= 1	1	85.8	Val. of each	3	8	1.194
Silver bowls or sprinklers,								
12, weight of each - -	70	= 0	7	46.7	—	—	1 16	8.02
Silver of each Prince's of-								
fering - - -	200	= 1	8	132.5	—	—	5 4	9.21
Total Silver -	2400	= 20	3	160	—	—	L. 62 17	2.6
Gold Spoons, 12, weight of								
each - - - -	10	= 1	1	6.6	—	—	2 12	4.6
Total Gold -	120	= 1	0	80.0	—	—	L. 31 8	7.3
Total value of Gold and Silver	-	-	-	-	-	-	L. 94 5	9

CHAP. viii. 7. ———“ and let them shave all their flesh.” “Οἱ ἱερεῖς τῶν θεῶν τῇ μὲν ἄλλῃ κομμεῖσι, ἐν Αἰγυπτῷ δὲ ξυρῶνται.” Herodot. Lib. 2. c. 36. “Οἱ δὲ ἱερεῖς ξυρῶνται παν τὸ σῶμα δια τριτῆς ἡμέρας, ἵνα μὴτε φθεῖρ, μὴτε ἄλλο μυσταρον μὴδὲν ἐγίνηται σφί Δεραπνεύουσι τοὺς θεοὺς.” Lib. 2. c. 37.

CHAP. ix. 14. “And if a stranger, &c.” An exception was afterwards made of the Ammonites

and Moabites; on account of their ill treatment of the Jews in the desert, an Ammonite or Moabite was utterly incapacitated to be incorporated with the Jewish nation.

Verse 16. —“ the cloud covered it by day.” After לַמָּוֶה in the original add יוֹמָם. (Vulg. LXX. Houbigant.)

Verse 19. —“ the children of Israel kept the charge of the Lord.” “ Tabernaculi, quod erexissent, cæremoniis vacabant; quod non faciebant, si paucos dies nubes insisteret. Nam quam longa futura esset nubis statio docente Mose resciebant ut mox videbitur.” (Houbigant ad locum.)

Verse 22. “ Or whether it were two days or a month or a year.” Read,

או ימים או חרש ימים או בהאריך ימים העקר &c.

“ Whether some days, or an entire month, or for a longer time; that the cloud spent over the tabernacle, abiding over it, the children of Israel, &c.” (Compare Vulg. LXX. and Houbigant.)

Verse 23. —“ they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses,”—“ kept the charge,” see v. 19. —“ by the hand of Moses,” i. e. “ Mose docente populum, quando nubes subsistebat fore ut longo

tempore eodem in loco degeret, esse adeo tabernaculum. Neque enim id rescire Israelitæ aliter poterunt, nube ipsa non monstrante quantum temporis in singulis stationibus esset commoratura." Houbigant ad locum.

CHAP. x, 2. ——"of a whole piece;" rather, "of beaten work."

Verse 6. "When you blow an alarm the second time, the camps that lie on the south-side shall take their journey"—the LXX add, —και σαλπικετε σημασιαν τριτην, και εξαρουσιν αι παρεμβολαι αι παρεμβαλλουσαι παρα θαλασσαν και σαλπικετε σημασιαν τεταρτην και εξαρουσιν αι παρεμβολαι αι παρεμβαλλουσαι προς βορραν.

Verse 10. Between this and the 11th verse, the Samaritan inserts the same words that we have in verses 6, 7, 8, of the first chapter of Deuteronomy. Houbigant remarks that the same passage was found here in the Samaritan Code in the age of Procopius.

Verses 5 and 6. ——"shall go forward; —shall take their journey; —for their journeys;" rather, "shall decamp; shall decamp; for their decampments."

Verse 12. "And the children of Israel took their journeys out of the wilderness of Sinai."

—"took their journeys" יסעו בני ישראל למסעותיהם

“ And the children of Israel decamped according to their decampments,” *i. e.* according to their proper decampments; that is, in due order; for that this is the force of the word **למסעיהם** appears from the use of the word **מסעי**, without the prefix and suffix, in verse 28, where the enumeration of the successive decampments of the four great divisions of the whole body is closed with these words, **אלה מסעי**. “ These were the decampments,” &c. where the pronoun *these* can refer to nothing but the decampments described in the thirteen preceding verses, and consequently **מסעי** can be understood of nothing else. The due order was the order prescribed by God, chap. ii. All that follows, to verse 28, is a proof of this assertion, that the Israelites decamped in due order, by a particular description of the order of the successive decampments. This 12th verse, therefore, should be thus rendered, “ And the children of Israel decamped in their due order from the wilderness of Sinai: and the cloud took its station.[again] in the wilderness of Paran.”

* Paran was the name of a large tract, of which the wilderness of Sinai made but a small part.

* See the margin of Barker's Bible.

Verse 13. "And they first took their journey," &c. These English words seem to assert one or other of these two things, either that this was the first time that they decamped in consequence of God's command delivered to them by Moses, or in the order presented through Moses by God,—or that though they followed the divine order in this first decampment from Sinai, where they had pitched so long, they were not strictly observant of it afterwards. The first assertion would be palpably false (see *Exod. xvii. 1.*); and of the second there is no proof. It is a further objection to this rendering, if not a confutation of it, that it assigns different senses to the word *בראשונה* in contiguous sentences (*viz.* in verses 13 and 14), in which sentences this same word is constructed in the same manner with the very same verb. I think this verse is to be taken as the *LXX.* the *Vulgate*, and *Syriac* take it, in connection with the 14th; thus,

13. "And foremost decamped according to the
"commandment of Jehovah by Moses."

14. "Foremost, I say, decamped the standard,"
&c.

—"I say." The *ו* prefixed to the verb at the beginning of the resumptive clause is perfectly equi-

valent to the English phrase "I say." The variation of the number of the verb in the two clauses is no objection to this rendering, because it is in two distinct clauses, not in one and the same.

Verses 14, 18, 22. — "according to their armies;" rather, "with their entire hosts." See Chap. ii, 3.

Verse 25. — "throughout their hosts;" rather, "with their entire host." Not that the prefix ל properly renders *with*; but it is not in this place at all distributive. It connects רגל with עֲבֹתָם, expresses the relation of the standard to the host, as appropriated to the host, as the ensign which the host was to observe and follow. And this force of it is better rendered by the preposition of concomitance "with," than by the distributive preposition "according to."

Verse 28. "These were the journeyings of the children of Israel according to their armies, when they set forward;" rather, "These were the orderly decampments of the children of Israel, according to their hosts, when they decamped."

Verse 36. "Return," &c. If the ך in אֱלֹהֵי may be merely paragogic, I would render the passage thus, "Return, O Jehovah of myriads, thou Leader of

Israel." "Jehovah of myriads" is an expression equivalent to Isaiah's "Jehovah of hosts."

CHAP. xi, 1. "And when the people complained, it displeased the Lord." The passage would be better rendered, "And the people murmured wickedly in the ears of Jehovah." και ἡν ὁ λαὸς γογγυζῶν πονηρὰ ἔναντι Κυρίου. LXX. Interea ortum est murmur populi quasi dolentium pro labore, contra Dominum. Vulg.

Verse 4. — "and the children of Israel also wept again;" rather, "and the children of Israel also sat and wept." See LXX. Vulg. and Sam. If the verb יָשַׁב must be referred to the root שָׁב rather than יָשַׁב, (for which I see no reason), the passage were better rendered as by Queen Elizabeth's translators, "And a number of people that was among them fell a-lusting, and *turned away*, and the children of Israel also wept," &c.

Verse 7. — "bdellium," i. e. pearl. Compare Exodus xvi, 31.

Verse 22. "Shall the flocks and the herds," &c.; rather, "Should the flocks and the herds be slain for them, would there be sufficient for them?" Or, "Should all the fish of the sea be gathered together for them, would there be sufficient for them?"

Verse 31. —“ and as it were two cubits high ;” rather, “ and at intervals of about two cubits.” See Parkhurst, שלש, vi.

CHAP. xii, 3. “ Now the man Moses was very meek.” With what truth this character might be ascribed to Moses, see Exodus ii, 11—14; v, 22; xi, 8; xxxii, 19...22; Numbers xi, 11—15; xvi, 15; xx, 10—12. Render this passage, therefore, with Schultens; “ Now the man Moses gave forth more answers than,” &c.; *i. e.*, more oracular answers, —“ erat responsor eximius præ omni homine.” See Kennicott’s remarks, p. 57.

Verse 8. —“ will I speak——shall he behold.” These futures should be presents; “ I speak—he beholdeth.”

Verse 12. —“ as one dead ;” rather, “ as a still-born,” for that is the comparison intended.

Verse 16. The Samaritan text has a passage here corresponding with Deuteronomy i, 20—23.

CHAP. xiii, 3. “ And Moses,” &c.; rather thus, “ And Moses sent them from the wilderness of Paran, according to the commandment of Jehovah: all of them were chief men of the sons of Israel.” This was the circumstance in which God’s directions were

particularly observed, that all the men who were sent were chiefs in the several tribes.

Verse 33. The Samaritan text has a passage here corresponding with Deuteronomy i, 27...33.

CHAP. xiv, 12. —“and disinherit them;” rather, “and bring them to nothing.”

Verse 14. “And they will tell it to the inhabitants of this land.” Instead of וַאֲמָרוּ אֵל at the beginning of this verse, the LXX seem to have read וְאָמְרוּ כָל; “And also all the inhabitants of this land.”

I have sometimes thought that the verb שָׁמַע in this and the preceding verse should be in the Hiphil form; thus, the 13th, וַיִּשְׁמָעוּ, 14th, יִשְׁמָעוּ.

Verse 13. —“then the Egyptians will spread the report, that thou didst bring up this people by thy might from among them; 14. Also all the inhabitants of this land will spread the report that thou, Jehovah, wast among this people; thou, Jehovah, being seen face to face, and thy cloud standing over them, and that thou wast going constantly before them, in a pillar of cloud by day, and in a pillar of fire by night: 15. And that thou didst kill this people as one man. Then the nations which shall have heard the fame of thee,” &c. [“the fame

of thee," *i. e.* the reports spread by the Egyptians, and the inhabitants of Palestine.]

Verse 17. — "be great;" rather, "be magnified, or, greatly displayed."

Verse 32. "But as for you, your carcasses shall fall in this wilderness." וַתִּפְּלוּ אֲתָם בַּמִּדְבָּר הַזֶּה. A colon should be placed at אֲתָם. אֲתָם is not the pronoun of the second person, but the first person singular of the future Kal of the verb פָּלָה. "And your carcasses I will consume; they shall fall in this wilderness." Compare Houbigant, who takes אֲתָם for a verb, but renders it differently.

Verse 33. — "forty years," to be counted not from the present time, but from their departure from Egypt. See chap. xxxiii, 38.

Verse 40. — "for we have sinned." Here the Samaritan text has a passage corresponding with Deut. i, 42.

Verse 45. The Samaritan text agrees more nearly with Deut. i, 44.

CHAP. XV, 15. The word הִקְהִיל at the beginning of this verse seems to have no meaning:

Verses 22—24. See Levit. iv, 14. Quomodo differt hæc Lex ab eâ? Levit. iv, 2—13. *Resp.* "Hie

loquitur de iis qui non faciunt, quæ fecisse oportuit; at in Levit. de iis qui faciunt quæ non fecisse oportuit." Ainsworth apud Poole.

Verse 25. —“ and they shall bring their offering.” חִמּוֹ הָבִיאוּ, “ and they *have* brought.” This is a further reason alleged for the forgiving of the crime. “ It shall be forgiven them;” for, in the first place, they did the thing ignorantly, and, secondly, as such, they have made the legal atonement for it.

Verse 27. See Levit. iv, 27, and compare Levit. iv, 22, 23.

CHAP. xvi, 9. —“ to minister unto them;” rather, “ to perform their service.” The Levites ministered not *unto* the congregation, but *for* them. The service of the tabernacle was a service incumbent upon the whole congregation of the Israelites, which the Levites, by the special appointment of God, were to perform for their brethren. In this duty they were the deputies or proxies of the whole people.

Verse 18. —“ with Moses and Aaron.” Omit the ך prefixed to the name of Moses, with LXX, Vulgate, Syriac, and a MS. of Kennicott's.

“ And they took every man his censer, and put

fire in them, and laid incense thereon; and Moses and Aaron stood at the door," &c.

Verses 37, 38. —“for they are hallowed. The censers of these sinners against their own souls;” rather, “For they are hallowed, the censers of these sinners, in their own souls:” *i. e.* The censers of these miscreants, the instruments of their audacious appeal to Jehovah against his chosen servants, which drew on them a miraculous destruction, are by this transaction sanctified. It is meet they should be preserved among the *Κεῖμηλα* of the tabernacle, as monuments of the crime of their owners, and of God’s vengeance.

CHAP. xvii. See this story of the rods more circumstantially related in the First Epistle of Clemens Romanus, cap. xliii.

CHAP. xviii, 2. —“bring thou with thee;” rather, “take thou near unto thee.” See LXX, and Houbigant.

Verse 8. —“the charge;” rather, “the inalienable right.”

—“by reason of the anointing;” rather, “as a perquisite of office.” See Levit. vii, 35. *αἰς ἡρώς*, LXX.

Verse 10. “In the most holy place.” The most

holy place was within the veil where certainly nothing was eaten. The place appointed for eating these things was in the court of the tabernacle beside the altar of burnt-offering. In the preceding verse, for **מִקְדָּשׁ**, the Samaritan has **מִקְדָּשִׁי**. I have sometimes been inclined to think this the true reading, and, in this verse, for **מִקְדָּשׁ**, we should read **מִקְדָּשִׁי**, and that the two verses should be thus rendered :

9. "And this shall be unto thee most holy, of things from the fire; every oblation of theirs, of meat-offering of every sort, of sin-offering of every sort, of trespass-offering of every sort, which they shall render unto me. This is most holy. It is for thee, and for thy sons."

10. "Among the most holy things thou shalt eat it," &c.

The precept refers to a distinction between most holy and holy things. The "most holy" were to be eaten by the males of Aaron's family only; the "holy" by any of his family, male or female, who were clean.

Verse 16. —"according to thine estimation for the money of five shekels;" rather, "for a set value in silver of five shekels."

Verse 29. Inexplicable.

CHAP. xix, 4. —“ directly before;” rather, “ directly towards.” —“ resperget in aërem vultu ad tentorium converso.” Houbigant. He observes in a note, “ Addimus, ‘ in aërem,’ ex sententiâ; quia non in ipsum tentorium. Nam sacerdos extra castra morabatur, nec hujus vaccæ sanguinem ad tabernaculum portabat. Cæremônia hæc omnis extra castra peragitur.”

Verse 5. “ And one shall burn the heifer in his sight.” For לעיניו, read לעיניך. “ And he [Eleazar] shall burn the heifer in thy sight.”

Verse 8. “ And he that burneth her;” rather, “ And he that hath burnt her,” *i. e.* whosoever hath taken part in that business; for it could not be done by any one person.

Verse 9. —“ a water of separation,” or, “ a water of sprinkling.” LXX, Vulgate, Syriac, Queen Elizabeth’s Bible, and Houbigant, from the Chaldee sense of the root גרה.

Verse 17. —“ and running water shall be put thereto;” read with Samaritan, LXX, Vulgate, and Houbigant, ונתנו, “ and they shall put thereto running water.”

Verse 21. —“ unto them.” For להם, read with

Samaritan, LXX, Syriac, some MSS. and Houbigant, לָנִי, "unto you."

CHAP. XX, 12. — "to sanctify me;" rather, "to procure me honour." The crime of Moses and Aaron seems to have been, that, from some impatience or distrust, they were not so punctually observant as they should have been of the divine injunction; which was not to strike the rock, but to speak to it. Water had been brought from the rock by a blow before. Jehovah would have now performed what might have seemed a greater wonder. He would have had the waters flow at the bare command of the Prophet, without any appearance of mechanical impulse. But this gracious purpose Moses and Aaron, by their impatience, turned aside; and did not so much as they were enjoined to do for God's glory.

Verse 13. — "he was sanctified in them." He maintained his glory, or, as we might say of a man, his credit among them. Here, the Samaritan copy has a long passage reciting a prayer of Moses to be permitted to pass over and see the promised land; God's refusal of the prayer, with a permission however, to Moses to take a distant prospect of the land from the top of Pisgah; and the injunction not to

do violence to the Edomites; which we find in Deut. ii, 2...6.

Verse 21. " Thus Edom refused." A similar message was sent to the king of Moab, who gave the like answer. (Judges xi, 17.) It should seem, however, that both the Edomites and Moabites were divided at this time into several distinct states, governed each by itself, and pursuing their separate schemes of politics. For while these kings of Edom and Moab refused the Israelites a passage through their respective territories upon terms of friendship, the Edomites that dwelt in Seir, and the Moabites that dwelt in Ar, acceded to the terms proposed. See Deut. ii, 29.

CHAP. XXI, 1. —" by the way of the spies;" rather, with LXX, " by the way of Atharim."

Verse 3. See Josh. xii, 14. The vow was made now; but the execution of it is told in this place proleptically. For it took place when the Israelites, under Joshua, possessed themselves of the promised land.

Verse 4. —" by the way of the Red Sea." The route of the Israelites from Mount Hor was certainly not towards the Erythræan Sea, but rather in the contrary direction. The preposition מ in מרר influ-

ences the word **וְיָצְאוּ**, as it were repeated before it. "And they departed from Mount Hor, turning out of the road of the Red Sea, to go round the land of Edom." —"turning out of"— This I take to be a just use of the preposition **מִן**. The Israelites had come straight from Eziongeber to Cadesh; and had they proceeded in the same direction, they would have passed through the heart of the territory of the Edomites to the south of Palestine. This road, leading straight from the ascent of Acrabbim to Eziongeber, on the Arabian Gulf, is called the way to the Red Sea. And, in Deut. ii, 8, it is called the road from Elath and Eziongeber. The Israelites having kept this road as far as Mount Hor, turned out of it at that place, the king of Edom not consenting that they should cross his territory. Their turning out of this road is expressed in the parallel passage, Deut. ii, 8, by the preposition **מִן** prefixed to **וְיָצְאוּ**.

Verse 11. —"toward the sun-rising." The Samaritan adds, "And Jehovah said unto Moses, Thou shalt not distress Moab," &c. Deut. ii, 9.

Verse 12. —"Zared." The Samaritan adds, "And Jehovah spake unto Moses, saying, 'Thou art this day to pass the border of Moab,' namely, Ar, "and thou wilt come nigh unto the children of

Ammon: thou shalt not distress them," &c. Deut. ii, 19.

Verse 13. —“on the other side of Arnon.” “The other side” is to be understood with respect to the situation of the Israelites removing from their encampment near the brook Zared. It signifies, therefore, the western side; and so the LXX understand it. —“*εἰς τὸ πέραν Ἀρνον.*” The Israelites marched round the territory of Moab, to the east of it, (Judges xi, 18), till they came up to the north-east corner of it, near Ar, where it joined the territory of Ammon; there they crossed the Arnon, that they might not trespass either upon the Moabites or Ammonites, into the country west of Arnon possessed by the Amorites; and from Kedemoth, a place unquestionably on the western side of that river, (see Joshua xiii, 18), they sent messengers to Sihon. See Deut. ii, 13—26.

Verse 13. —“that cometh out of the coasts,” *i. e.* “which joins to the border,” or “begins at the border.”

Verse 14. —“of the Lord, what he did,” &c. Kennicott would read the original thus:

יְהוָה אֱתֵי חֶבֶב סִפָּה

וְאַתָּה נִחֲלִים אֲרִנָּן:

חֶבֶב Arabicè profectus est.

Jehovah went with him to Suph,*

And he came to the rivers of Arnon.

Even to the branch of the rivers which bendeth towards
the seat of Ar,

And leaneth upon the border of Moab.

—"Rivers of Arnon." *Rivers*, in the plural, because the river was composed of several branches: one of which, taken by itself, is called אֲשֶׁר.

—"which bendeth," &c. Near Ar, the main stream of the river Arnon makes an angle with its first direction, which is from north to south, and runs almost due west to the Jordan, or the Dead Sea. If Ar was situate on this lower reach of the river, somewhat below the angle, the stream might properly be said to bend towards that place: and it was, I suppose, from this angle westward, that it formed the boundary between the Moabites and the Amorites.

Verse 18. —"by the direction of the Lawgiver, with their staves." בַּמִּחָקֵם בַּמִּשְׁעָנִים. The two words מִחָקֵם and מִשְׁעָנִים are both under the government of the same preposition ב. The one as well as the

* See Deut. i, 1.

other properly signifies a sceptre, or staff of authority. It is probable, therefore, that the first as well as the second is the name of some thing which was used as a tool in digging the well. The Samaritan has the copulative ׀ prefixed to the latter of the two words; and in the copies used by the LXX, the first as well as the second had the pronoun of the third person plural suffixed. Read, therefore, במחקקיהם ומשענתם; “with their sceptres, and with their staves.”

—“and from the wilderness;” for וממדבר, read, with LXX, ומבאר, “and from the well.”

Verse 20. —“Jeshimon.” The Samaritan adds, “Then Jehovah said unto Moses, Arise,” &c. Deut. ii, 24, 25.

Verse 23. —“his border.” The Samaritan adds, “Then Jehovah said unto Moses, Behold,” &c. Deut. ii, 31.

Verse 24. —“unto Jabbok, even unto the children of Ammon.” For ער after יבק, read וער, “unto Jabbok, and unto,” &c.

—“for the border of the children of Ammon was strong.” Perhaps the LXX may be right, for Jarer was the border of the children of Ammon.

Verse 26. —“ out of his hand.” I am persuaded that יד is a corruption of the proper name of some place which originally belonged to the Moabites, and from which Sihon’s conquests extended to the Arnon.

Verse 28. —“ Ar of Moab.” For ער, the Samaritan, LXX, and a MS. or two, read ער, “ even unto Moab.” But it seems difficult to understand in what sense the fire might be said to consume as far as Moab, which consumed nothing else. May not the true reading have been ער ער? “ even unto Ar of Moab.” The fire of the war reached so far, and there it stopped. For Ar was not taken; but between Heshbon and Ar nothing escaped.

—“ of the high places;” rather, “ of the chapels.”

Verse 30. “ We have shot at them; Heshbon is perished,” &c. The two former verses celebrate the conquest of the Moabites by Sihon; in this, the Israelites triumph over the conqueror. Read thus,

וַיִּהְיוּ אֵבֶר חֶשְׁבֹן
עַד דְּבֹן וְנָשָׁם עַד נַפְחָא
אֵשׁ עַל מִירְכָּא :

נר and חשבון are in apposition. נשם is the passive

verb, used impersonally, *vastatur*; and the order is נשם ער רבן וער נפה. The whole verse may be thus rendered :

But Heshbon, their bright lamp, is destroyed;
Devastation is spread as far as Dibon and Nopha :
The fire reaches to Medeba.*

CHAP. XXV, 4. Read with Houbigant and Kennicott, כח את כל ראשי העם ויהרגו איש אנשיו הנצמדים &c. “Take all the heads

* The whole passage may be thus rendered :

27 Come unto Heshbon : let it be built up.

And fortified be the city of Sihon.

28 Truly a fire is gone forth from Heshbon,

A flame from the city of Sihon :

It hath devoured Ar of Moab,

The Baalim of the chapels of Arnon.

29 Wo unto thee, O Moab !

O people of Chemosh, thou art undone !

He hath given up his sons to be fugitives,

And his daughters into captivity !

30 But Heshbon, their bright lamp, is destroyed ;

We have laid waste as far as Dibon :

Unto Nophah the fire reacheth, unto Medebah.

of the people, and let them slay each his men that were joined unto Baalpeor; and hang them up before Jehovah against the sun, that the fierce anger of Jehovah may be turned away from Israel."

Verse 5. —"slay ye." Read with Houbigant, ויהרגו. "So Moses spake unto the Judges of Israel, and they slew every one his men," &c.

Verse 6. —"and brought unto his brethren a Midianitish woman;" or, "and brought unto his brother, *i. e.* unto one of his brethren." See the LXX.

CHAP. xxvi, 3, 4. This passage is undoubtedly corrupt. רבר אתם, in the 3d verse, is an unusual construction; and the sense in the 4th is defective. The easiest emendation will be thus: at the beginning of verse 3d, for וירבר, read ויספר; at the end of the verse expunge לאמר, or rather, for לאמר, read כל ובר; and instead of the full stop between the verses, place only a comma. In the 4th verse place a full stop at משה. Then the two verses may be thus rendered:

3. "And Moses and Eleazar the priest numbered them in the plains of Moab by Jordan-Jericho, every male, 4. From twenty years old and upwards, as Jehovah had commanded Moses. Now the child-

ren of Israel who came forth out of Egypt [were these]: 5. Reuben," &c.

Verse 51. —“ 601,730.” The sum found at the former enumeration (chap. i, 46) was 603,550. The diminution, therefore, during the wandering in the wilderness was 1,820, or $\frac{1}{11}$ nearly.

CHAP. xxvii. —“ And it shall be unto the children of Israel a statute of judgment,” &c.; rather, “ so it was a settled rule of decision to the children of Israel,” &c. See Houbigant.

Verse 23. —“ by the hand of Moses.” The Samaritan copy goes on, “ And he said unto him, Thine eyes have seen what Jehovah hath done unto these two kings. So shall Jehovah do unto all the kingdoms yonder, whither thou art going. Fear them not, for Jehovah, your God, he wagem war for you.” •

CHAP. xxviii, 9. “ And on the Sabbath-day two lambs,” &c. On the Sabbath the daily offering was doubled, as it should seem both morning and evening.

Verse 15. —“ beside the continual burnt-offering,” &c. It is probable from what follows, verses 23 and 24, that these additional sacrifices were all offered in the morning. Be that as it may, it is cer-

tain that two bullocks, one ram, seven lambs, and one kid, with their meat-offerings and libations, made the whole additional sacrifice of the day.

Verse 27. —“two young bullocks, one ram, seven lambs.” This was an offering in addition to the daily burnt-offering (verse 31), and probably offered with it in the morning. The sacrifice required (Levit. xxiii, 18), consisting of seven lambs, two rams, one bullock, and a sin-offering of one kid, and a peace-offering of two lambs, was another. It was offered on the same day, but at a different time of the day, namely, with the loaves of the new flour.

CHAP. xxix, 18. —“according to their number, after the manner;” rather, “for their number, according to the rule.”

CHAP. xxxi, 15. “Have ye saved all the women alive?” rather, with the Samaritan, “Wherefore have ye saved all these women alive?”

Verse 21. “And Eleazar the priest said unto the men—Moses. 22. Only the gold—lead. 23. Every thing—water. 24. And ye shall wash—camp.”

In the Samaritan the passage stands thus,

21. “And Moses said unto Eleazar the priest, Say unto the men—Jehovah commanded; 22.

Only the gold——lead. 23. Every thing——water. 24. And ye shall wash——camp.” “ Then Eleazar the priest said unto the men of war who went to the battle, This is the ordinance of the law which Jehovah hath enjoined Moses. Only the gold, and the silver, and the brass, and the iron, and the tin, and the lead, every substance that may abide the fire, ye shall cause to pass through the fire, and it shall be clean. Nevertheless it shall be purified with the water of separation. And every thing that abideth not the fire, ye shall cause to pass through water. And ye shall wash your clothes on the seventh day, and ye shall be clean; and afterward ye shall come into the camp.”

First, Moses lays down the ordinance to Eleazar; then Eleazar, according to Moses's command, reports it to the army.

Verse 52. —“ 16,750 shekels,” *i. e.* in value, £4,387. 3s. 1d.

CHAP. xxxii, 34. —“ and Aroer.” Not Aroer by the Arnon, which fell to the lot of the Reubenites, but another Aroer, near Rabba, of the Ammonites. See Joshua xiii, 15, 16, and 24, 25.

Verse 38. —“ and gave other names unto the cities which they builded.” Read, with LXX, בשמות, *bešmōt*,

“and called the cities which they builded by their own names.”

CHAP. xxxiii, 4. “As for the Egyptians, they were burying what Jehovah had smitten among them; all their first-born. For upon their gods had Jehovah executed judgment.”

Verse 16. The encampment at Taberah, between Sinai and Kibroth-hattaavah, seems omitted here. See chap. x, 33, and xi, 3.

Verse 36. Compare the LXX.

Verse 51. —“when ye are passed over Jordan into the land of Canaan,

Verse 52. “Then ye shall drive out,” &c.

Rather thus, 51. —“ye are passing over [*i. e.* ye are just about to pass over] Jordan into the land of Canaan; 52. Drive out,” &c.

—“their high places;” rather, “their consecrated places,” or their chapels.

CHAP. xxxiv, 2. —“when ye come into the land of Canaan;” rather, “ye are going into the land of Canaan.”

—“this is the land that—with the coasts thereof;” rather, “according to the boundaries thereof.” This sentence should not be marked as a parenthesis. The sense is this; “Ye are upon the point of enter-

ing the land of Canaan." "This," *i. e.* the country hereafter described, "is the land that is to be your inheritance; even the land of Canaan according to its boundaries." That this is the true meaning of the place is evident from verse 12; where, the description of the country being finished, it is added, "This," *i. e.* the country above described, "shall be your land, according to its limits every way."

Verse 3. —"the outmost coast;" rather, from the extremity, "the border shall be from the extremity of the salt sea eastward:" *i. e.* it shall begin on the east from the extreme corner of the Asphaltite lake. The sacred writer describes the line of the southern border from east to west. Its eastern extremity, therefore, he calls its beginning, and this was the southern extremity of the Asphaltite lake.

Verse 4. "And your border shall turn from the south." A line running from the extremity of the salt sea to the Hills of Scorpions (Acrabbim) runs to the south, instead of turning from it. The passage should be thus rendered, "And your southern border shall go round by the Hills of Scorpions."

—"and the going forth thereof shall be from the south to Kadesh Barnea;" rather, "and the southernmost point of it shall be at Kadesh Barnea." Or

thus, "and its point shall be to the south of Kadesh Barnea." The boundary was to run so far southward.

—"its point;" so I render *וְנִצָּתָהּ*; for this word always signifies either the extremity of the boundary line, or the place where it takes a new direction. "Its point" expresses either.

The fact is, that from the salt sea to Kadesh Barnea, the boundary line bore all the way a little to the south. But from Kadesh Barnea it ran due west, through the village called Ader, to Azmon; from Azmon it took a turn again southward, round by the river of Egypt.

Verse 11. —"shall reach unto the side;" rather, "shall take a sweep by the side."

CHAP. XXXV, 4. —"from the wall of the city and outward, a thousand cubits round about;" rather, "from the centre of the city every way." This verse describes the whole area of the city and the suburban space taken together. See Houbigant.

Verse 5. —"from without the city;" rather, "upon the outside of the city."

Verses 10, 11. —"when ye be come over Jordan, into the land of Canaan; then ye shall appoint unto you cities, to be cities of refuge for you;" rather,

“ye are going over Jordan, into the land of Canaan, and ye will build yourselves cities. You shall have cities of refuge.” See Deut. xix, 1—13.

Verse 14. —“three cities on this side Jordan.” See Deut. iv, 41—43.

Verses 17, 18. —“wherewith he may die;” rather, “likely to give a mortal wound.”

Verse 20. —“or hurl at him.” After עליו, add, with LXX, Houbigant, and a MS. of Kennicott’s, כל כלי. Compare verse 22. —“or hurl any thing at him.”

Verse 24. —“according to these judgments;” rather, “according to these distinctions,” or “these cases.”

Verse 30. —“but one witness shall not testify against any person, to cause him to die.” See Deut. xvii, 6, and xix, 15.

CHAP. XXXvi, 2. —“The Lord commanded my lord—and my lord was commanded by the Lord;” rather, “Jehovah commanded my lord—and my lord commanded by the direction of Jehovah.”

Verse 9. —“but every one of the tribes of the children of Israel shall keep himself to his own inheritance.” For בנחלתו ידבקו מטה, I would read בנחלת מטהי ידבקו; “but every one of the children

of Israel shall keep himself to the inheritance of his tribe." See verse 7. The LXX have nothing corresponding to the word מִשִּׁית.

DEUTERONOMY.

CHAP. i, 1. "These be the words," &c. *i. e.* These words, related in this book of Deuteronomy, are what Moses spake unto the children of Israel, at these different places; namely, on the banks of Jordan, in the wilderness, in the plain beside the Red Sea, and upon their journeys between Paran and Tophel, &c. In this verse, as I understand it, the route of the Israelites is described in a retrograde course from their present situation on the banks of Jordan, back to Kadesh Barnea.

Verse 2. This verse seems misplaced; it should come in between verses 19 and 20. See Kennicott, and Dr Wall.

Verse 9. “I spake unto you at that time,” &c. See Exod. xviii, and Numb. x, 11, 12, and 29—32.

Verse 13. “Take ye in your several tribes men of learning, intelligence, and skill, that I may make,” &c. See Houbigant *ad locum*.

Verse 19. —“Cadesh-barnea.” See verse 2.

CHAP. ii, 8. “And when ye passed by,” &c. rather, “And we crossed over from our brethren, the sons of Esau, dwelling in Seir, out of the way of the plain from Elath and Eziongeber; and we turned, and went the way of the wilderness of Moab.” Compare Numb. xxi, 4.

—“we crossed over” —“et discessimus, postquam nimirum per ipsorum terram transissemus.” Houbigant *ad locum*. See his whole note.

The Samaritan, to this 8th verse, prefixes the message sent to the king of Edom, and his answer. “And I sent messengers unto the king of Edom, saying, Let me pass,” &c. Numb. xx, 17, 18.

Verse 29. “As the children of Esau, which dwelt in Seir,” &c. “Non concesserunt Israelitis Idumæi ut per fines suos transirent ut liquet, ex Num. cap. xx, 21. Eam difficultatem omnes interpretes vident, quam superest ut solvant.——Nodum solvit pagina ipsa sacra, non omittens הישבים בשעיר, ut illi filii

Esau, qui nunc aguntur, distinguantur ab aliis, qui vocantur Edom, qui transitum denegant, quique in libro Numerorum non dicuntur, ut hoc loco habitantes in Seir." Houbigant ad locum.

Verse 36. "From Aroer, which is by the brink of the river Arnon, and from the city that is by the river;" rather, "From Aroer, which is upon the banks of the river, even the city which is in the river." So, in Josh. xii, 2, and xiii, 9 and 16, and 2 Sam. xxiv, 5, this city is described as in the midst of the river. If the river divided itself into two branches just above the city, which united again just below it, the situation of the city on the island formed by the two arms of the river, would be literally on the banks of the river, and in the middle of the river. See Bishop Patrick on this place, and Reland's Palestine, p. 118.

CHAP. iii, 15, 16. —"Gilead." Houbigant thinks, not without reason, that Gilead, in these two verses, must be the name of a town, or something more determinate than the great tract of mountainous country which went under that name. I have a suspicion that it is the very city of which we read in other places by the name of Ramoth Gilead.

Verse 16. —"half the valley;" תוך הגליל. The

word **נחל** sometimes signifies a long, narrow, stony hollow, resembling the bed of a torrent. But I doubt whether it ever is applied to a broad vale, like that which extended from the mountains of Gilead on the east, to Jordan on the west; the southern half of which, between the Arnon and Jabbok, was the lot of the Reubenites and Gadites. I am inclined to suspect that these two words are misplaced, and that many others are wanting. The next verse describes the extent of the portion of the Reubenites and Gadites, from north to south, on the western side. I guess that this verse described the extent from north to south, on the eastern side; so that the two verses together completely defined the boundaries of that tract of land. I would read,

ארנן: וגבל מן יבק הנחל גבל בני עמון ועד
ועד ערער אשר בתוך הנחל ארנן:

—"Arnon; and the border is from the river Jabbok, the border of the children of Ammon, unto Aroer, which is in the middle of the river Arnon."

Verse 17. —"and the coast thereof, from"—rather, "and the border is from"—

Verse 18. —"you;" for **אתכם**, I would read **אתם**, "them;" for it was to the Reubenites, Gad-

ites, and half-tribe of Manasseh, only that this charge was given.

CHAP. iv, 15—18. Upon this passage Origen founds his absurd opinion, that the arts of painting and sculpture were prohibited among the Jews. (*Contra Cels. Lib. iv, p. 181.*) Why should these be more prohibited than the arts of tapestry and casting in metal? which were employed both by Moses and Solomon for the adorning of the tabernacle and the temple. If painting and sculpture were not employed, it is probable they were of a later age than the temple. All that is forbidden here, and by the second commandment, is the use of images and likenesses of man's own appointment and selection, as symbols of the Deity.

Verses 29—31. "But from thence thou shalt seek Jehovah thy God, and shalt find him, when thou shalt seek him with all thy heart, and with all thy soul, in thy affliction. And when all these things shall come upon thee in the latter days, then thou shalt return to Jehovah thy God, and shalt be obedient unto his voice.* For Jehovah thy God is a merciful God; he will not forsake thee," &c.

* That is, "then do thou return," &c. Moses forewarns the

Verse 27. —“ in his sight ;” rather, “ in his own person.” See Exod. xxxiii, 14, 15 ; 2 Sam. xvii, 11.

Verse 29. —“ thou shalt seek,” וִּיקָשֶׁהוּ, Samaritan, “ and shalt find him,” וִּימָצְאוּ, Samaritan.

Verse 48. —“ Sion ;” rather, “ Sijan.”

CHAP. v, 20, (Heb. 18.) At the end of this verse the Samaritan copy has the same addition about the stones to be erected on Mount Gerizim, as in Exod. xx, 17.

CHAP. vi, 1. —“ which the Lord your God commanded to teach you.” —“ quæ mandavit Dominus Deus vester ut docerem vos.” Vulg. —“ quæ præcepit mihi.” Syr. I would read, therefore, לָמַדְתִּי לְיְהוָה, “ which Jehovah your God commanded me to teach you.”

Verse 2. —“ which I command thee.” The Samaritan and LXX add, “ this day.”

Verse 3. —“ in the land ;” read בְּאֶרֶץ.

people that they would revolt, and that the curses he had threatened would, in consequence of their revolt, overtake them. But he exhorts them not to be discouraged from returning. On the contrary, “ Return,” he says, “ and be obedient.” For which he gives the reason in the following verse. “ For Jehovah is merciful, and will receive his servants returning to their duty.”

Verse 12. —“forget the Lord;” read with LXX, Samaritan, and many MSS., “Jehovah thy God.”

Verse 13. —“and serve him.” Read with LXX, Vulgate, and Kennicott Posth. וְאַתָּה לַבְּרִית הָעֶבֶר. Compare Matt. iv, 10, and Luke iv, 8; “and him only shalt thou serve.”

CHAP. ix, 28. For יִאמְרוּ הָאֲרָצִים, read with Samaritan, LXX, Vulgate, &c. and Houbigant, יִאמְרוּ עַם הָאֲרָצִים.

CHAP. x, 6—9. These four verses are certainly out of their place here. Dr Kennicott, after correcting the two first by the Samaritan copy, to make the description of the route of the Israelites given here consistent with Numbers xxxiii, would insert all the four in the second chapter after the first verse. See his Posthumous Remarks.

CHAP. xi, 2. “And know you this day, for I speak not with your children.” Neither the Hebrew nor the LXX have any thing to answer to the English word “I speak.” The ellipsis of a word so necessary to the sense is harsh and unusual. Houbigant’s emendations deserve attention. For וִידַעְתֶּם, he would read וְהוֹדַעְתֶּם הַיּוֹם he would change into יוֹם, and כִּי לַיְלָה into לַיְלָה. “And teach your sons, day and night, what they have not known, and

what they have not seen, the discipline of Jehovah," &c.

Verse 14. —“ I will give.” For ונתתי, read with Samaritan, LXX, Vulgate, and Houbigant, ונתן, “ he will give.”

Verse 15. “ And I will send.” For ונתתי, read again with Samaritan and Houbigant, ונתן, “ and he will send.”

Verse 24. —“ from the river, the river Euphrates.” For נ, read with Samaritan and LXX ומן. Then read with LXX, Vulgate, and a MS. of Kennicott's, and another of De Rossi's, הנהר הגדול נהר פרת, “ and from the great river, the river Euphrates.”

CHAP. xii, 15. In the wilderness, neither ox, nor lamb, nor goat, was to be slaughtered for food any where, but at the door of the tabernacle ; where the animal was to be offered as a peace-offering, and its blood was to be sprinkled and its fat burnt upon the altar by the priest. * But upon the settlement of the people in the promised land, when they were no longer encamped in a body round the tabernacle, but distributed in various cities over a great

* See Levit. xvii.

tract of country, this restriction was to be taken off.

Verse 21. “If the place,” &c.; rather, “Inasmuch as the place which Jehovah thy God shall choose, to put his name there, may be distant from thee; therefore thou shalt kill of thy herd and of thy flock, which Jehovah hath given thee, as I have given thee permission,” &c.

The permission is not conditional, as our English Bible makes it, but universal. “Nec usquam legimus,” says Houbigant, “allatas fuisse ad tabernaculum pecudes ad esum mactandas, ex urbibus iis quæ vicinæ erant loci ubi Arca Dei habitabat.”

CHAP. xiii, 6. “If thy brother, the son of thy mother;” read with Samaritan, LXX, and Houbigant, “If thy brother, the son of thy father, or the son of thy mother.”

CHAP. xiv, 1. —“nor make any baldness between your eyes;” *i. e.* “non avelletis capillum in fronte, sicut non jam possit frontem supremam vestire cæsaries anterior.” Houbigant ad locum.

Verse 23. “And thou shalt eat before the Lord thy God—the firstlings of thy herds and of thy flocks.” The firstlings of kine, sheep, and goats,

were the allotted portion of the priest equally with the wave-breast and the right shoulder. See Numb. xviii, 15—18. But the firstlings mentioned here, and in chap. xii, 6, 17, 18, and chap. xv, 19—23, were a eucharistic offering, of which the offerer and his family were to partake. The priest's firstlings were those which opened the matrix, *i. e.* the first male offspring of every individual female in the three species of kine, sheep, and goats. But these other firstlings seem to have been the firstlings of the year, not coming within the former description; that is to say, the first calf of the whole herd, the first lamb or kid of the whole flock, in each year, not being the first male-offspring of the dam. In confirmation of this, see particularly chap. xv, 20. Some have imagined, that the firstlings of which the offerer himself might eat, were the first offspring of the dam, when it chanced to be of the female sex. But such, as I conceive, the owner was not required to offer at all, unless they chanced to be also firstlings of the year. Not being males, they made no part of the priest's allotment; and if they were not firstlings of the year, they made no part of the eucharistic offering required by this law. Indeed, comparing

this passage with chap. xv, 19, 20, it seems very doubtful whether the female offspring made a part of the firstlings, in either sense.

CHAP. xv, 14. —“ of that wherewith the Lord thy God.” For **וְשֵׁא**, read, with Samaritan, **LXX**, and Houbigant, **וְשֵׁא**; “ according as Jehovah thy God.”

Verse 17. —“ unto thy maid-servant thou shalt do likewise.” The law, *Exod.* xxi, 7—11, respects only female slaves purchased of their parents in their virginity.

CHAP. xvii, 1. “ Thou shalt not sacrifice any bullock or sheep, wherein is blemish or any evil favour-
edness;” except as is excepted in *Levit.* xxii, 23.

Verse 18. “ And it shall be when he sitteth;” rather thus, “ And it shall be that so soon as he is seated upon the throne of his kingdom (*i. e.* upon his first accession), then he shall write him a copy of this law, according to the book which is in the custody of the priests the Levites.”

CHAP. xviii, 8. —“ beside that which cometh of the sale of his patrimony.” Unintelligible. The English must be wrong. For what patrimony could a Levite have?

Verse 19. —“ unto my words.” For **וְדַבְרִי**, read,

with Samaritan, LXX, and Vulgate, דבריו; "unto his words."

CHAP. xix, 1—10. Compare Numb. xxxv, 6, and 9—34, and Deut. iv, 41—43.

2. "Thou shalt separate three cities." The cities of refuge, upon the first division of the land of Canaan, were to be six in all; three on the one side of Jordan, and three on the other. Numb. xxxv, 14. But the three on the east of Jordan were already assigned. Chap. iv, 41—43. Therefore the orders now given relate only to the other three west of Jordan.

Verses 11—13. "But if any man hate his neighbour"— See Exod. xxi, 14, and Numb. xxxv, 16—21.

CHAP. xx, 8. —"lest his brethren's heart faint as well as his heart." Read, with Samaritan, LXX, and Vulgate, ימים; "lest he make his brethren's heart to faint like his own heart."

Verse 9. —"that they shall make captains of the armies to lead the people." Very strange! that they should have to appoint the leaders at the very eve of the battle, and that these inferior officers (ששירים) should have the appointment of the highest. The Vulgate gives a very different and consistent sense,

which cannot, however, be brought out of the Hebrew text as it now stands. “Cumque siluerint duces exercitus et finem loquendi fecerint, unus quisque suos ad bellandum cuneos præparabit.” I guess this translator’s reading was thus, ותקדו שרי צבאות בראשיהם את העם. “Then let the leaders of the armies marshal the people by their companies.” —“per cohortes instruant,” or perhaps “manipulatim instruant.”

Verse 16. “But of the cities of these peoples,” &c. Of the cities of the nations within the promised land, that were obstinate and stood a siege, not even the women and children were to be spared. But that the Israelites were to offer these cities terms, before they proceeded to extremities, is evident from Josh. xi, 19, 20.

Verse 19. —“for the tree of the field is man’s life,” &c.; rather thus, “For why? Is the tree of the field a man, that it go from thee into the besieged town?” or, “into the ramparts?” See LXX, and Vulgate. Και τοις Οσιν σφεδμενοις απαγορευεται δινδρον ημερον απολλυται. Plutarch. de Is. et Os.

CHAP. xxi, 14. —“thou shalt not make merchandise of her;” rather, “thou shalt not play the tyrant over her.” To this effect the Vulgate. —nec

opprimere per potentiam." She was neither to be sold for a slave, nor detained in the family to undergo the ill usage of a husband grown indifferent to her person, but she was to be at liberty to go where her own inclination might lead her.

Verse 23. — "for he that is hanged is accursed of God." Jerome says, that these words were thus rendered by the Hæresiarch, Ebion, — ὁ τῷ ὕψι Θεοῦ ὁ κρεμαμένος. He says, that the Hebrew, who was his preceptor in the Hebrew language, thought that they would bear another sense. "Deus contumeliosè suspensus est." Ebion's translation seems exact. Jerome thinks the text has been tampered with by the Jews; but his reasons for that suspicion seem insufficient. *Vid. Hierom. ad Gal. iii, 13.*

CHAP. xxii, 12. "Thou shalt make thee fringes," &c. rather, "Thou shalt make thee tassels, upon the four corners of thy covering, wherewith thou coverest thyself." Covering, *i. e.* the blanket or coverlid of the bed. So Houbigant understands this text. It is quite different from the precept about fringes on the garments, Numb. xv, 38.

CHAP. xxiii, 1. — "shall not enter into the congregation of the Lord." He could not be permitted to partake of the passover, or to make any offering,

or enjoy any of the privileges civil or religious of a native Jew. This is certainly the true force of not being permitted to enter into the congregation of Jehovah here and in the two following verses, notwithstanding that the Jewish lawyers expounded the expression in a more confined sense. But such a person, I suppose, was admitted as a proselyte of the gate to pray in the outer court.

Verse 2. "A bastard"—Not a person begotten in simple fornication, but the offspring of those connections which were prohibited by the law, under the penalty of excision. Levit. xviii. See Bishop Patrick on this place.

Verse 3. —"even unto their tenth generation." Perhaps an interpolation, occasioned by the mention of the 10th generation in the preceding verse, Kennicott. Posth.

Verse 4. "Because they met you not," &c. But see chap. ii, 29.

Verse 13. —"upon thy weapon;" rather, "at thy girdle." LXX, Vulgate.

Verse 18. —"the hire of a whore, or the price of a dog—for both these are an abomination." From the manner in which the hire of a whore, and the price of a dog, are here connected, they certainly

denote things of a similar kind, both abominated upon one and the same principle. The word כלב, therefore, is a dog in moral impurity, a male who prostituted his person for gain. Compare Apoc. xxii, 15. "Thou shall not bring the hire of a whore, nor the fee of a male prostitute, into the house of Jehovah thy God, upon the pretence of any vow."

CHAP. xxiv, 7. —"and maketh merchandise of him, and selleth him;" rather, "and he overpower-eth him, and selleth him." —"και καταδυναστευσας αυτον ἀποδωται." LXX.

Verse 17. —"of the stranger, nor of the fatherless." Read, with LXX, two MSS. of Kennicott's, and some of De Rossi's, גר יתום ואל מנה, "of the stranger, the fatherless, nor of the widow."

Verses 18, 22. —"therefore I command thee;" rather, "therefore I forbid thee."

CHAP. xxv, 1, 2. "If there be a controversy— And it shall be, if the wicked"— Better rendered in Queen Elizabeth's Bible, "When there shall be strife between men, and they shall come into judgment, and sentence shall be given upon them, and the righteous shall be justified and the wicked condemned; Then, if so be, the wicked"—

Verses 2, 3. —"according to his fault, by a cer-

tain number. Forty stripes he may give him, and not exceed ;” rather, “ according to his fault. To the number of forty stripes he may give him, [but] not exceed.” See LXX.

Verse 5. “ If brethren dwell together”— “ In eâdem nimirum vel domo, vel civitate, vel jurisdictione. Nam hæc tria significare possunt hæc verba ‘ simul habitabunt ; ’ ut lege excipi videantur illi tantum fratres qui domicilium longo intervallo remotum haberent, ut frater superstes mortui uxorem ducere non posset, nisi solum verteret et sua prædia desereret.” Houbigant ad locum. Vide Gen. xiii, 5, 6.

—“ shall go in unto her ;” rather, “ shall go unto her.” —“ nam legitur, עליה, non אליה, nec tangitur usus matrimonii nisi verbis sequentibus.” Houbigant ad locum. The sense of the law seems to be, that the younger brother, or next akin, should go to the widow in the deceased man’s house, take up his residence there, and take possession of the whole family, as the representative of the deceased.

—“ and take her to him to wife.” See Gen. xxxviii, 8.

Verse 9. —“ and loose his shoe from off his foot.”

Was this an act by which she claimed her dead husband's patrimony, which should have descended to her eldest son by the next of kin fulfilling this law, and acquired a right of transferring it to another husband? It appears by the book of Ruth, that the transfer of property was confirmed by the voluntary delivery of a shoe. See Ruth, iv, 7. From this antient custom, perhaps the proverb "of standing in a person's shoes," meaning to represent him, to bear his rights and his burdens.

CHAP. xxvi, 3. — "unto the Lord thy God, that" — For ליהוה אלהיך, read, with Houbigant, ליהוה אלהי כי, "unto Jehovah my God."

Verses 16—19. These four verses seem to come in abruptly here. See xxix, 9.

CHAP. xxvii, 2, 4. — "plaister them with plaister;" rather, "cement them with mortar." See Houbigant.

Verses 12, 13. "These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan;—And these shall stand upon Mount Ebal to curse;" rather, "When ye have passed over the Jordan, these shall stand by Mount Gerizim, at the blessing of the people;—And these shall stand by

Mount Ebal at the cursing." It appears from the relation of the execution of this command (Joshua viii, 30-35), that the people were not stationed upon these hills, but upon the plain below, half of the whole congregation opposite to the one hill, and half to the other. The curses were pronounced by the Levites only, all the people confirming each malediction with their amen; and this was all the share that any of the tribes, except that of Levi, had in denouncing either the blessing or the curse. By whom were the benedictions pronounced? Not by the Levites; verses 12, 14. Probably by Joshua. See Josh. viii, 34.

—"upon Mount Ebal." For בור עיבל, three MSS. of De Rossi's have על דר עיבל.

CHAP. xxviii, 1. —"the Lord thy God will set thee on high above all nations." And again, verse 13, "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." "Significatur non quidem 'aliis imperabis,' ut Clerico videbatur, sed aliis eris superior florentibus rebus tuis, et famâ illustri, ut te populi vicini revereantur." Houbigant ad locum.

Verse 32. —"and [there shall be] no might in thy hand;" rather, "and [they shall] not [be]

within the help of thy hand ;” *i. e.* it shall not be in thy power to deliver them.

Verse 52. —“ land : and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee. 53. And thou shalt eat,” &c. ; rather, “ land. When he shall besiege thee in all thy gates throughout all thy land, which Jehovah thy God hath given thee ; 53. Then thou shalt eat” —

Verse 57. Read with Houbigant,

ובשלה את היוצאת מבין כנליה ובניה

“ And she shall cook that which cometh out from between her feet, and her children which she shall bear, because she would eat them secretly,” &c. The reading of *ובניה*, for *ובכניה*, is confirmed by Kennicott’s MSS. 1.

Verse 68. —“ with ships ;” rather, “ with lamentation.” See Isaiah xxix, 2, and Lament. ii, 5. To say that they should return in ships, the way they came, were contradiction.

CHAP. XXIX, 1. “ These are the words of the covenant,” &c. “ These,” *i. e.* the words contained in the two preceding chapters, the xxvii, from verse 11, and the xxviii. This verse is properly made the last of chapter xxviii, in the Bibles of Athias.

Verse 6. —“ that I am the Lord your God.”
Omit *יהוה*, with LXX, and one MS. of Kennicott’s;
“ that Jehovah is your God.”

Verse 9. “ Keep therefore,” &c. I cannot see the want of connection, of which Houbigant complains, between this exhortation and the recital of what God had done for them in the seven preceding verses. The recital is the ground of this exhortation. “ You have in various instances, for a length of time, experienced God’s providential care. Keep therefore the articles of the covenant which ye have this day made ; since ye have in what is past an earnest of the performance on God’s part.”

I am inclined to think that the true place for the 16th, 17th, 18th, and 19th verses of chap. xxvi, is here, between this and the 10th verse.

Verses 16, 17. “ For ye know——among them.”
Not a parenthesis.

—“ ye know ;” rather, “ surely ye know.”

Verse 18. “ Lest there should be——lest there should be ;” rather, “ Let there not be——let there not be.”

Verse 22. “ So that the generation to come,” &c. There seems to be little connection between the sequel of this chapter and what immediately pre-

cedes. The four preceding verses relate to the apostacy of individuals, and threaten individual apostates with severe judgments. The sequel describes the severity of national judgments for national apostacy. The *and* therefore is ill rendered in this place by “so that.”

It is to be observed further, that a particular remote generation is the subject of this verse. For the exact rendering would be thus: “And the latest generation of your sons, which shall arise out of your posterity, and the stranger that shall come from a distant land, shall say,” &c. And the 24th and the following represent this last generation of Jews, and the strangers of other countries, as concurring in the opinion that the apostacy of the Jewish nation had provoked God’s judgment. From all these circumstances, I think it is evident, that the judgments here intended are the last judgments upon the Jewish nation, which it is now suffering. I conclude, therefore, that the whole sequel of this chapter, from this 22d verse inclusive to the end is misplaced, and should be immediately subjoined to the 68th verse of the preceding chapter.

Verse 26. —“and whom he had not given unto them;” rather, “and whose portion [they] were

not;" literally, "and [were] not a portion unto them." —"et quibus non fuerant attributi." Vulg.

CHAP. xxx, 1. "And it shall be when all these things have come upon thee, the blessing and the curse, which I have set before thee, then thou shalt return to thy right mind in all the nations whither Jehovah thy God shall have driven thee. 2. And thou shalt return," &c.

—"then thou shalt return to thy right mind"—
וְהָשִׁיבְתָּ אֶל לִבְךָ —"ad cor tuum reverteris." Houbigant. The phrase is used in the same sense, 2 Chron. vi, 7, and Isaiah xlv, 19. In both those places, the verb, though it hath no accusative, is in the Hiphil form. And in this place, the Samaritan text has וְהָשִׁיבְתָּ. Probably וְהָשִׁיבְתָּ is the true reading.

—"thou shalt return to thy right mind in all the nations"— The Prophet seems to predict an universal conversion of the dispersed Jews in all parts of the world at once. Upon this whole chapter, see the excellent notes of Houbigant.

Verse 4. "If any of thine be driven out"— rather, "Although thy banishment be." —"si fuerit exilium tuum in finibus ultimis caelorum." Houbigant. "Εαν ἢ ἡ διασπορά σου." LXX.

Verse 11. —“ is not hidden from thee.” —“ non supra te est.” Vulg. —“ non est supra captum tuum.” Houbigant.

Verses 12, 13. —“ that we may hear it, and do it;” rather, “ and explain it unto us, that we may do it,” וישמענו אתה. וישמענו is not the first person plural future in Kal (as it ought to be according to our version, for that should be נשמע), but it is the third person singular future in Hiphil, with the pronoun לו affixed. —“ and shall make us understand it.” So Aquila understood the word, —“ καὶ ἀκούσας ἡμῶν ἐκείνου ποιήσεις,” and Queen Elizabeth’s translators, —“ and cause us to hear it, that we may do it.” And a great number of Kennicott’s best MSS. give the verb in the complete Hiphil form, וישמענו.

CHAP. xxxi, 7. —“ for thou must go with this people.” For תבוא, read, with Samaritan and Vulgate, תביא; “ for thou shalt introduce this people.” Many of Kennicott’s best MSS. write the verb defectively, תבא, without either י or ו, and two give תביא.

Verse 11. —“ to appear.” Read, with Samaritan, להראות.

Verse 15. The 23d verse is certainly misplaced : it should be subjoined to this 15th verse.

Verse 21. —“ which I swear,” add, “ unto their fathers.” See LXX, Samaritan, and one MS. of Kennicott’s.

Verse 23. This 23d verse is certainly misplaced. It interrupts the narration about the song. Besides the verb “ gave,” at the beginning of the verse, as it now stands, has no subject but Moses ; whereas if this verse were placed at the end of the 15th, with which the matter of it is connected, the subject of the verb “ gave” will be Jehovah, as it should be. For it is for Jehovah, not for Moses to say, what the giver of this charge says at the end of the verse, “ thou shalt bring the children of Israel into the land which *I* swear unto them, and *I* will be with thee.” If the verse be allowed to keep its present place, we must either read יצד יהוה at the beginning of the verse, or at the end of it אשר נשבע יהוה להם והוא יחיה עמך. The former emendation might derive support from the Vulgate, and the latter from the LXX. But the verse being once removed from this place to the end of the 15th, no emendation of it will be necessary.

Verse 25. —“ the Levites.” See Houbigant’s note.

CHAP. xxxii. Contents. “ Moses’ song.” This is

rather God's song, than Moses's. In the preceding chapter God commands him to write this song, and to teach it to the children of Israel, that it might be a witness against them. It seems therefore to have been a form of words dictated by God himself. The last words of Moses, which he uttered as a prophet, in his own person and in his own character, we have in chapter xxxiii.

Verse 2. —“ as the small rain ;” rather,

“ As showers upon the grass,
As dew-drops upon the herbage.”

Verse 4. “ He is the Rock” — הַצֵּר. This word *צֵר* occurs six times in this song as an appellation of the Deity, or something taken for a deity ; namely, in this place, in verses 15 and 18, twice in verse 31, and once again in verse 37. In all these six places it is an appellation of the true God, except in the second place of verse 31, where it is applied to the Gods of the Gentiles. But in none of these six, either the LXX or the Vulgate express it by a word rendering a “ Rock ;” but the LXX express it by *Θεός*, and the Vulgate by *Deus*. Aquila expressed it by *στεινός*, Symmachus and Theodotion by *φύλαξ*. See Hexapl. v. 31. Aquila's translation is the best,

as it gives the exact sense, without losing the image of the original word. The original word expresses, the immutability of purpose, the unassailable strength of power in God, and the stability of effect, under the image of the solidity of a rock. Queen Elizabeth's translators render it, in verse 15, "the strong God," in verse 31, simply "God," and in the three other places, "the mighty God." The English language has certainly no word that will clearly and adequately convey the same idea under the same image. The different expressions of "The Almighty," "The irresistible God," "The unchangeable God," "The Strength," may be used, as one or another of them may best suit the particular passage where the word occurs. Here,

The Almighty! his work is perfect:

Verse 5. Read with Samaritan, LXX, Houbigant, and Kennicott,

שחתו לא לו בני מים

"They are corrupted; they are not his; children of pollution."

Verse 6. Divide the two last lines, and place the stops thus,

חלוא הוא אביו קנך הוא
עשך ויכנך:

“Is he not thy father? Thy owner he?”

He made thee, and set thee in order.”

The making and setting in order intended here, are the making of the Jewish nation, and the setting in order of their polity.

—“set thee in order.” —“proportioned thee,”

Queen Elizabeth’s Bible.

Verses 8, 9. —“he set the bounds,” &c. Read thus,

• בתנחל עליון נויס
בחפרידו בני אדם
יצב נבולת עמו
למספר בני ישראל :
כי חלק יחוח יעקב
חבל נחלתו עמים :

“When the Most High assigned the Heathen their inheritance,
When he separated the sons of Adam,
He set the bounds of his own people,
According to the number of the sons of Israel.
For the portion of Jehovah is Jacob,
The peoples are the measured lot of *his* [Israel’s] inheritance.”

I bring the word עמי from the 9th verse into the place of עמים in the 8th, and the word עמים I carry into the 9th, but I place it after יעקב.

I take the suffixed ו in נחלתו, at the end of the last

line, as rehearsing “Jacob,” not “Jehovah.” And without altering a tittle of the Hebrew text, except in the transposition of עמי and עמי, I bring out the sense expressed in this translation.

—“his inheritance,” that is, Jacob’s; according to the constant strain of prophecy, that ultimately Jacob is to inherit all the nations. Thus the passage describes the call of the Gentiles, as their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel, above all the nations of the earth in the last ages.

Verse 10. “He found him,” &c. Read with Samaritan and Houbigant, יאמצהו and ישמנהו.

“He sustained him in a desert land,
And in the howling waste he fed him plenteously with luscious food.”

—“fed him plenteously with luscious food.” This, and nothing less, I take to be the force of the word ישמנהו, “saginavit eum.”

Verses 11, 12. —“spreadeth abroad her wings, taketh them, beareth them on her wings; [so] the Lord alone did lead him.”

—“taketh them, beareth them.” The pronominal suffixes of the two verbs in the original are singular,

and can rehearse no other noun than "Jacob," or "Israel," as the singular suffixes of the verbs in the preceding verse. The young of the eagle is expressed by the plural noun נָלִי, which could only be rehearsed by plural pronouns. Instead, therefore, of "taketh them," and "beareth them," we should read "taketh him," beareth him." "Him," namely, "Jacob." Jacob, therefore, being the person taken and borne, Jehovah, not the eagle, must be the taker and bearer; and the whole should be thus rendered,

- 11 "As the eagle stirreth up her nest,
 Hovereth over her young;
 He stretched his wings, he took him up,
 He bore him on his pinions,
 12 Jehovah alone conducted him," &c.

The passage is rightly rendered by the Vulgate, and Houbigant.

Verse 14. —"and rams of the breed of Bashan, and goats." Literally,

—"and rams,
 Sons of Bashan, and goats."

"Sons of Bashan," I take, with the LXX and Ken-
 nicott, to be "young bullocks."

—"the pure blood;" rather, "the rich blood;" or, perhaps, "the inebriating juice."—"sanguinem uvæ meracissimum." Vulg.

Verse 15. Change the order of the lines with Houbigant, and insert the line omitted from Samaritan; thus,

..... 14

 ורמענב השתה חמר
 שמנת עבית כשית:
 15 יאכל יעקב וישבע
 וישמן ישרון ויבעט
 &c.

14

And thou didst drink the rich blood of grapes,
 Thou wast fed plenteously with luscious food, thou wast
 corpulent and plump.

15 Jacob did eat and was filled,
 And Jeshurun was fattened and kicked.

See Houbigant.

Verse 17. —“ to devils, not to God ;” rather, “ to benefactors, which were not God.” Jehovah was the true שרי, or Pourer-forth of Good. But they neglected him, and worshipped fictitious שרים, which were not God, and had no just pretensions to the title of pourers-forth of good. See Parkhurst, שרה.

Verse 20. —“ for they are a very froward generation ;” rather, “ surely they are a generation of perversity.”

Verse 22. “ For”— rather, “ Verily”—

Verse 24. Literally,

“ Leanness of famine, and devourings of burning heat,
And bitter plagues of the solstitial disease,
And the tooth of beasts I will send upon them,
With the venom of the serpent of the dust.”

—“ of burning heat,” רשף, perhaps the plague fever.

—“ bitternesses,” *i.e.* of soul ; extreme melancholy.

Verse 27. —“ I feared the wrath ;” rather, “ I was cautious of the insult.”

—“ should behave themselves strangely ;” rather, “ should affect ignorance.”

Verse 28. “ For”— rather, “ Verily”—

Verse 30. —“shut them up;” rather, “given them up.” And so LXX.

Verses 32, 33. “Their vine—their wine;” *i. e.* the vine, and the wine of the enemies of God and his people.

32. —“and of the fields;” rather, “and of the burnt fields.” I am much inclined to think that something is wanting in the text after the word Gomorrah, the parallelism of the verses being manifestly incomplete. I would read,

כי מנפן סדום גפנם
ומשרמות עמרה ענביהם
ענבמו ענבי ראש
ואשכל מררת למו:

For their vine is of the vine of Sodom,
And their grapes from the burnt fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are perfect bitterness;
Their wine is the poison of dragons,
And the baleful venom of asps.

Verse 35.

To me belongeth vengeance, and retribution.
The time shall come when their foot shall slip.
Verily the day of their debility draweth near,
And what is prepared for them hasteneth.

Verse 36.

But Jehovah shall take up the cause of his people,
And comfort himself in his servants.

Verse 37. “ And he shall say, Where are their gods?” rather, “ When it shall be said, Where is their God ?”

The 37th and 38th verses contain the taunts of the enemies of God and his people; related in the third person, in verse 37 and the first line of verse 38. but in the sequel of that verse, delivered in the person of the enemies speaking. This change of person is highly animated and poetical. The word אלהים, though the true God is meant, yet, in the speech of the heathen, is constructed with plural verbs as with plural adjectives and participles, 1 Sam. iv, 8.

36 But Jehovah will take up the cause of his people,
And comfort himself concerning his servants,
When he seeth that their power is gone,
And that none is left unmured or at large.

37 When it is said, Where is their God,
The Rock, with whom they took shelter?

38 The Gods, which ate the fat of their sacrifices,
And drank the wine of your libations?

Let them rise up, and help you,
And be your hiding place.

39 Behold now, &c.

Verse 43. —“with his people.” One MS. of Kennicott’s certainly, perhaps another, has **את עמי**; and this was certainly the reading of St Paul, Rom. xv, 10.

CHAP. xxxiii, 2—5.

יחזה מסינו בא
זורה משעיר למן
חופיע מחר פארן
ואתה מרבבת * קדש
מימינו ¹ אשרת למן :

אב ² חכב עמים
כל קדשים ³ בידך
והם תכו לרגליך †
וישאו ⁴ מדברתיך :

חורה צוה לנו ⁵
מורשה קהלת יעקב
יהי ⁶ בישרון מלך
בהתאסף ראשי עמים ⁷
וחד שבטי ישראל :

* מרבבות, Samaritan, and more than 80 of Kennicott’s best Codd.

† לרגליך, Samaritan, and a great number of Kennicott’s best Codd.

Jehovah came from Sinai,
 And his uprising (*a*) was from Seir,
 He displayed his glory from Mount Paran,
 And from amidst the myriads came forth the Holy One; (*b*)
 On his right-hand streams [of fire.]

O loving Father of the peoples,
 All the saints are in thy hand,
 And they are seated at thy feet,
 And have received of thy doctrine.

To us he prescribed a law; (*c*)
 Jacob is the inheritance of the Preacher. (*d*)
 He shall be king (*e*) in Jeshurun, (*f*)
 When the chiefs of the peoples gather themselves together
 In union with the tribes of Israel,

(1) This is the only alteration that is made in this stanza. Upon the authority of the Samaritan, two words of the Masoretic text, **אש רת**, are joined in one. Perhaps it were better written **אשרות**, which has the countenance of some copies of the Samaritan text.* I take the word to be plural, and nearly equivalent to *πύλας*, which is the specific word of the Greek language for the torrents of fire which issue

* It since appears that **אשרות**, in one word, is the reading of a great number of the best Codd.

from volcanos. But, I confess, I know no instance in which it is used in this sense, without the addition of *πυρος*.

(2) Samaritan. The next word too, is *חויבב* in the Samaritan. But I consider this as no variety, because the Cholem of the Masoretic text supplies the place of the absent Vau. It shews, however, that the word was taken for a participle. *חויבב* is found to be the reading of four of Kennicott's Codd.

(3) LXX, and Vulgate.

(4) The LXX render the verb in past time, though in the singular number. The Samaritan text has the plural number, but the preterite tense turned into future by the Vau conversive. The Vulgate is conformable to this reading. But Dr Kennicott alleges the authority of the Samaritan, Syriac, Arabic, and Chaldee Versions, in support of the reading which I have adopted.

(5) I omit the name of Moses.

(6) The LXX and Vulgate render the verb in future time.

(7) LXX.

(a) "His uprising was from Seir." *ורת* in this line, as *אשרת* in the fifth, I take to be a substantive,

and in both places I suppose an ellipsis of the verb substantive. The ׁ, at the end of both lines, I take for the pronoun of the third person singular, and the proper name Jehovah I take to be the noun which it represents. Of this use of ׁ, for ׀, Bishop Lowth has produced several instances in his Third Prælection. The construction of the Hebrew, according to my notion of it, may be more exactly represented in the Latin language than in the English. *Exortus ei erat a Seir—a dextrâ ejus prorumpabant ei [ignes].*

(b) “And from the midst of the myriads came forth the Holy One.” “Il est sorti d’entre les dix milliers des saints.” Ostervald’s Bible. This translation seems to give the true force of the prefix ׁ in this place. If to bring out the sense which I have expressed, it should seem necessary to read קרשׁ, instead of קרשׁ, this would not be a greater alteration than Dr Kennicott would make, to get the proper name of Meribah-Cadesh. To Dr Kennicott’s correction I have two objections. The one is, that the appearance at Meribah-Cadesh was not public; but to Moses and Aaron by themselves. The other and the more important, is, that the attendance of the angels is a circumstance which the sacred writ,

ers usually touch upon, whenever they have occasion to speak of the promulgation of the law; which makes it very improbable that so great a circumstance should be passed over unnoticed here: and this will be the case, if Dr Kennicott's alteration be adopted. I must add, that his emendation is purely conjectural. The change of קרש into קרש, if it be necessary, may have some support from the parallel passage in Habbakuk. It is the reading of three of Kennicott's Codd.

(c) "To us He prescribed a law." He; the Holy One, mentioned in the last line but one of the first stanza. The whole second stanza is a parenthesis: and this first line of the third is to be connected with the last distich of the first. Father Houbigant, not considering how naturally in this species of sacred song, compellation and narrative may be interwoven, nor perceiving the connection of this third stanza with the first, was at a loss, I suppose, to find any subject for the verb צוה, if משה should be expunged, and has recourse, as is too much his practice, to a violent expedient. He carries this and the following line back to the beginning of the chapter, and understands it to be part of the title of the song. This transposition of the whole distich, to so great a

distance, seems a greater liberty than the omission of a single word ; especially if the great resemblance be considered between the word we would omit, and that which comes immediately after it, (See Dr Kennicott.) Besides that, in this new arrangement the connection is lost, which this distich in its proper place forms between the commemoration of past mercies in the second stanza, and the prediction of future in the three subsequent lines of this. Father Houbigant would perhaps reply, that the connection is not wanted ; because the distinction in his notion of the passage does not exist. That the second stanza is prophetic, and the three last lines, which with him is the whole of the third, prophetic too ; expositive of the prophecy delivered in the second, in more general terms. (For Houbigant understands the three last lines, as I do, to be a prophecy of that conversion of the Jews, which is to take place when the fullness of the Gentiles shall be come in.) I can only say, that according to my exposition of the different parts of this proem, the order and connection of the thoughts is more natural, and the whole is more one thing. What could be more natural than that the recollection of the delivery of the law at Sinai should dispose the Prophet's mind to look

back upon past mercies, and forward upon future ones? In Houbigant's view of it, this extraordinary passage consists of two parts, which are nothing more than two poetical fragments, upon two different subjects, without any union. The first, a fragment about the law, which is a narrative that wants its end; the second, a fragment about the gospel, which is a prophecy that wants its beginning. *Ἱστορία ἀτέλης. προφητεία ἀκεφαλός.*

(d) "Jacob is the inheritance," &c. This is the reason of the institution of the law, that the knowledge of the true God might be preserved in one family, at least by miracle. That it should be preserved somewhere in the world was necessary. The degeneracy of mankind was come to that degree, that the true religion could nowhere be preserved otherwise than by miracle. Miracle, perpetual miracle, was not the proper expedient for the general preservation of it, because it must strike the human mind too forcibly to be consistent with the freedom of a moral agent. A single family, therefore, was selected, in which the truth might be preserved in a way that generally was ineligible. And by this contrivance, an ineligible way indeed was taken, of effecting a necessary thing, (necessary in the schemes

of mercy); but it was used, as wisdom required it should be, in the least possible extent. The family that for the general good was chosen to be the immediate object of this miraculous discipline, had they understood their situation, enjoyed no small privilege, and is called with great propriety ‘ the inheritance of the preacher;’ and in St John’s Gospel, *his own*.

(e) “ He shall be king,” *i. e.* the preacher shall be king. Dr Kennicott here follows the Masoretic text, and renders the passage, “ And he became king,” which he expounds of God, who at the same time that he gave the Israelites a law, became their King. The proposition, it must be confessed, is true. But I much doubt whether the terms in which it is supposed to be contained, are those which Moses would have used to convey this meaning. I remember no passage that describes the relation between God and the Israelites, in which God is simply called their King. “ They shall be to me a people, and I will be to them——what? a King?——more than a king——*a God*. This I think is the constant language. The expression in 1 Sam. viii, 7, cannot be allowed to make an exception. The occasion required only that the Israelites should be reminded

that God to them was *instar Regis*. In Hosea xiii, 10, we read, "I will be thy King," Jehovah speaks to Israel. But the Greek translator had another reading, which Dr Lowth prefers: and so had Jerome in his *Hebrew* text, as is very evident from his double translation, "Ubi est rex tuus?" from the Hebrew; "Ubi est rex tuus iste?" from the Greek. According to these readings, Jehovah is not the king intended. A further objection to Dr Kennicott's translation is, that there is very little significance in the definition of the manner in which this monarchy was erected, which, in this view of the passage, is contained in the subsequent distich. The gathering together of the chiefs with the tribes is surely a frigid periphrasis for a general assembly.

(f) "In Jeshurun." The LXX render ישרון by ὁ ἀγαπημενος, which is very consistent with the senses they give to the root. *The justified* seems to be the exact meaning of the word. In either sense, of "the well-beloved," or "the justified," it denotes the whole family of the elect, and it is no patronymic of the Israelites. When it is applied to them, it is in their spiritual character, as for a time they made the whole of God's acknowledged church.

Verse 6. —“and let [not] his men be few.” If the Hebrew words have any meaning, it seems to be the reverse; —“and let his men be few.” But the passage is probably corrupt. See LXX, and Houbigant.

Verse 7. —“let his hands be sufficient for him, and be thou,” &c. For ירי, the Samaritan, and one MS. of Kennicott's, has the singular יר; and one MS. of De Róssi's has יר, with the points of the singular number.

“His power shall be great for himself;

And thou shalt be [his] helper against his enemies.”

These two last lines are so evidently characteristic of the Messiah, who, with a sufficiency of power of his own, in his human nature depended upon God's support, that some commentators have supposed that the proper name of Judah is here to be understood of Christ. See Poole's Synopsis, and Houbigant. “*Hæc unice conveniunt,*” says Houbigant, “in eum Judam, de quo Jacob; ‘Judas adorabunt te filii patris tui,’ quem Judam optat Moses advenire ad populum suum, *i. e.* in terras venire et cum hominibus conversari.” But it is not true that the Messiah is designed under the name of Judah in the last words

of Jacob. Judah and the Messiah are mentioned by the patriarch, under different appellations, as distinct persons. And there is no reason to think they are confounded here.

Dr Kennicott imagines an emphatical reference of the pronoun *him* [bring him] to Christ.

“Bring Him unto his people, *i. e.* bring unto his people, in Thy good time, Him, the King, the Shiloh of the tribe of Judah.” Kennicott’s Posth.

Passages, I believe, may be produced, in which the mention of the Messiah is first introduced by a pronoun, carrying an emphasis like that of the Greek and Latin pronoun, *isuius*, or *iste*, when they demonstrate some very remarkable personage not mentioned before. But then this emphatical reference of the pronoun must be made evident, by a construction of the sentence, which shall exclude the reference of it to any person or thing expressly named. In this case, the pronominal suffix of the verb in *תביאני* naturally rehearses Judah, mentioned in the preceding line.

But there will be no necessity for this unnatural reference of the pronominal suffix, or for any mystic exposition of the proper name of the tribe, by which the tribe itself, as the declared subject of the bless-

ing, must be intended here, when the second verse is delivered from the obscurity with which the Masoretic points have covered it. There the Messiah is mentioned under an appellation that most properly belongs to him, which the Masorites have turned into a preposition.

7 Hear, O Jehovah, the voice of Judah,

ואל עמו תביאנו

ו And אל עמו bring thou unto him תביאנו the mighty
one of his people;

Great for himself shall be his power,

And thou shalt be his helper against his enemies.

תביאנו, “bring him,” *i. e.* bring unto him. The verb ‘bring,’ and some others, which in Latin require a dative of the person and an accusative of the thing, in Hebrew, as in English, often admits two accusatives, one of the thing, and another of the person.

אל עמו, “the mighty one of his people.” So Ezekiel xxxi, 11.

אל גוים, “the mighty one of the heathen.” אל, applied to men, seems to be something more than גבר. See Ezekiel xxxii, 21. The plural אלים, is frequently used for “leaders;” and here perhaps,

and in Ezekiel xxxi, 11, the singular **לִקְדָּם** might be rendered "the leader, the captain, the chief." But I prefer "mighty one," because the Hebrew word seems to involve the idea of pre-eminence in valour, and power to help, rather than in rank.

Verses 8—11.

- 8 And unto Levi he said,
Thy Thummin and thy Urim belong to the Man, thy
Hely One, .
Whom thou didst prove at Massah,
And with whom thou didst contend at the waters of
Meribah.
- 9 To him who saith of his father and his mother, I have
never seen him,
Who owneth not his brethren,
And his sons he acknowledgeth not,
[But saith] Let them observe thy word,
And let them keep thy covenant.
- 10 They shall teach thy judgments unto Jacob,
And thy law unto Israel.
They shall place incense at thy nostrils.
And holocausts upon thy altar.
- 11 Bless, O Jehovah, his persevering virtue,
And be propitious to the work of his hands.

Smite the loins of them that rise against him,
And of them that hate him, that they rise no more.

“ In hâc de Levi benedictione opponitur sacerdotium Levi sacerdotio Messiae futuro. Sic dicit igitur Moses, ‘ Thumim tuum, et tuum Urim, Viri Sancti tui est, quem tu tentasti.’ Perfectio illa et doctrina illa, quam præ se ferunt tui sacerdotes, non tua est, ut illam vel in te habeas, vel aliis impertiaris; illa erit propria Sancti tui, ejus quem Dominus non dabit videre corruptionem, quem tu tentasti; eundem de quo Paulus apostolus neque tentemus Christum; quem Moses tentavit, cum percussit petram hesitanter; quem Aaron simul et Moses, cum Moses dixit, ‘ Nam poterimus aquam de petrâ hâc educere.’ Qui dicturus est patri et matri non novi eum; idem, qui sic aiebat, ‘ Quæ est mater mea? &c. qui facit voluntatem patris mei hic meus frater et soror et mater est.’ ” Houbigant ad locum. Compare Kennicott’s Posth. and Spencer De Leg. Hebr. lib. iii, diss. vii, cap. 8.

9. “ To him who saith of his father,” &c. See Matt. xii, 46—50; Mark iii, 32; Luke ii, 48, and viii, 21.

—“ [But saith] Let them observe,” &c. Houbi-

gant would insert אַח after לִי, and he connects this with what precedes, thus ; —“ ille filios suos non alios cognoscet, quam eos qui verbum tuum custodient.”

But the emendation is quite unnecessary. The force of לִי here is imperative or hortatory, and might be rendered in Latin by *scilicet*, or *nempe*. A full stop should be placed at יִרַע, at the end of the preceding line ; and הֵאמֵר, at the beginning of the verse, is to be understood again at the beginning of this verse, before לִי.

10. “ They shall teach” — They who shall have observed God’s word, and kept his covenant, and shall accordingly be acknowledged by Christ as his brethren and his sons, “ they shall teach,” &c. they shall be employed by him in the propagation of his religion, and called even to the priest’s office.

11. —“ his persevering virtue.” See Cocceius, and Parkhurst, חֵיל.

Verse 12. —“ and the Lord shall cover him,” &c. Read,

עֲלִיּוֹן חִפָּף עָלָיו כָּל הַיּוֹם

“ The Most High shall overshadow him all the day,
And rest between his shoulders.”

See Houbigant’s excellent note.

Verse 13. —“for the dew.” For ^למל, some MSS. have ^למל. ^לממל would be a reading I should greatly prefer; “the heaven above,”

Verses 18, 19. •

- 18 And of Zebulun he said,
 Rejoice, Zebulun, in thy goings abroad,
 And Issachar in thy tents.
- 19 They shall call the peoples to the mountain,
 Where they shall sacrifice sacrifices of righteousness,
 Verily they shall suck the abundance of the seas,
 And the hidden treasures of the sand.

18. —“in thy goings abroad;” *i. e.* in thy foreign commerce; “in thy tents,” in thy domestic occupations.

19. “They shall call the peoples,” &c. See Matt. iv, 13—16. The Gospel was first preached and the first converts made in these parts.

Verses 20, 21.

- 20 And of Gad he said,
 Blessed be he that enlargeth Gad;
 He reposeth like a lion [in his laire],
 When he has torn the shoulder and the head.
- 21 And he provided a prime part for himself;

When the commissioner appointed the portions, he was
 housed,
 And had lodged the heads of the people,
 He executed the just decrees of Jehovah,
 And his judgments, with Israel.

21. —“ a prime part for himself.” In the land of Gilead. See Numb. xxxii, 1—5, 33.

—“ When the commissioner appointed the portions, he was housed.” Gad had received his inheritance in the land of Gilead, and was settled in it before the general division of the promised land. See Numb. xxxiv, 13—15.

—“ the commissioner,” מִחֲקֵק. A delineator, one who traces and marks out, a definer, or determiner, and hence, perhaps, a lawgiver. But in this place the word denotes a public officer appointed to set out the boundaries of the allotments of the different tribes. One such person was named by Moses out of each of the tribes and half-tribe, among whom the land of Canaan was to be distributed, after the tribes of Reuben and Gad, and the half-tribe of Manasseh, were housed in the conquered kingdoms of Sihon and Og. Numb. xxxiv, 17—29. And in the progress of the business, after the death of Moses, when the tabernacle was placed at Shiloh, three

were appointed out of each of the seven tribes which at that time remained unsettled. Joshua xviii. It appears that these persons made a survey of the country, and marked out the districts in a map. Joshua xviii, 9. Each of these persons was literally **מחוקק**, a tracer of boundaries. I use the word 'commissioner,' as the only one for the office which the English language affords. It is the name given in acts of parliament for the inclosure of commonable lands, to the persons authorised to make allotments of such lands among the different proprietors, or persons in any way interested in the lands, according to their respective interests. If a word might be coined for the occasion, 'determinator' would more properly denote the office, and better correspond with the etymology of the Hebrew word.

—"appointed the portions." I take **ש** for the verb, not for the adverb of place. **מחוקק** is the nominative case before the verb, and **חלקה** the accusative after it.

—"housed," **ספן**. The three verbs **צפן**, **שפן**, and **ספן**, seem nearly allied. **צפן** signifies, generally, to hide in any way, or under any sort of cover. **שפן** to hide in holes in the ground. But **ספן** is a term of architecture, and signifies to form the inside cover-

ing of a house, to line the sides and top with boards. The participle **נִסְכָּה**, applied to a building, signifies this finished state of it,—wainscotted and cieled: applied to a person (of which application this text is I believe the only instance), it would literally signify that he was comfortably lodged in a house so finished. It is here used figuratively, and expresses the complete settlement of the tribe of Gad in the “prime portion” he had chosen for himself in the plain on the east of Jordan; not without allusion to the sheltered situation of that country under the towering hills of Gilead on the east and north-east.

—“and had lodged the heads of the people,” viz. in the principal cities of the conquered country. See Numb. xxxii, 34—36.

—“had lodged,” **וַיִּסְכּוּ**; from the sense of the noun **סֹכֶה**, “a chamber.”

—“the people.” I read with Samaritan **וְהָעָם**; for the individual people of the tribe of Gad is meant.

—“He executed,” &c. *i. e.* this tribe, in conjunction with the rest of the people of Israel, executed God’s judgments upon the Canaanites. See Numb. xxxii, 18—32; Josh. i, 12—16; and iv, 12, 13, and xxi, 43 to xxii, 6.

Verse 22.

And of Dan he said,
 Dan is a lion's whelp,
 Which leapeth from Bashan.*

Dan had no share in Bashan. But the lions of Bashan were fierce and strong.

Verse 23. —“possess thou;” rather, “he shall possess.” יִירֶשׁ, Samaritan.

—“the west and the south.” Certainly the tribe of Nephtali had, in a literal sense, no possessions either in the west or south. But almost all the apostles, says Houbigant, were Nepthalites, and their preaching spread through every quarter of the world.

Verse 26. —“the God,” or, “the Mighty One.”

—“who rideth upon the heaven in thy help;” rather, “thy helper rideth on the heavens.” Compare Exod. xviii, 4; and see the translation of the LXX and Vulgate, here, and in that place.

Verse 27. —“refuge;” rather, “shelter.”

—“Destroy [them],” or “perish.” ἀπολοιο, LXX.

* That is, like a lion of the strongest kind. For this circumstance of leaping from Bashan is an adjunct of the lion, not of Dan.

Verse 28.

And Israel shall dwell in security,
The issue of Jacob all alone,*
Upon a land of corn and wine;
His skies also shall distil the thick small rain.

CHAP. xxxiv, 7. —“nor his natural force abated;”
rather, “nor his bloom gone.”

* That is, without any ally but God.

JOSHUA.

CHAP. II, 1. "And Joshua the son of Nun sent"—rather, "had sent"—for since the passage of Jordan was to be in three days after the order issued (chap. i, 11) to prepare for the march, and the two spies passed three days in the mountains near Jericho; they must have been sent before that the order to prepare for the march was given. Probably the order was given after their return. See chap. iii, 2.

Verse 7. —"unto"—For על, read with many MSS. ער.

—"and as soon as"—Omit אחרי, with three MSS. one of which is of good authority. See Houbigant, Kennicott, and De Rossi.

Verse 15. —"upon the town-wall." The phrase קיר החומה seems to want explanation. It probably carries some more definite meaning than that of the town-wall. May it not signify a joint, or angle of the wall, the place where two sides of it meet?

CHAP. III.

II, I. 1 And it came to pass after three days, that they removed from Shittim, and came unto Jordan, Joshua and all the children of Israel, and there they passed the night, before they passed over.

V. 2 And Joshua said unto the people, Sanctify yourselves, for to-morrow Jehovah will perform wonders among you.

I, VII. 3 And Joshua arose early in the morning; and Jehovah said unto Joshua, this day will I begin to magnify thee in the eyes of all Israel, that they may understand that as I was with Moses I will be with thee.

VIII. 4 And thou, command the priests that bear the ark of the covenant, saying, When ye enter the brink of the water of Jordan, then stand ye still in Jordan.

II. 5 And the officers went through the camp;

III. 6 And they commanded the people, saying, So soon as ye shall see the priests, the Levites, take up the ark of the covenant of Jehovah your God, then ye shall march from your place, and go after it.

- iv. 7 Only there shall be a space between you and it. Ye shall not approach it within the distance of full two thousand cubits, in order that ye may know the way which ye must go, for ye have not passed this way heretofore.
- vi. 8 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. So they took up the ark of the covenant, and marched before the people.
- ix. 9 And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God.
- x. 10 And Joshua said, By this ye shall know that the living God is among you; and assuredly he will drive out before you the Canaanite, and the Hittite, and the Hivite, and the Perizite, and the Amorite, and the Jebusite.
- xi. 11 Behold the ark of the covenant of the Lord of the whole earth goeth on before you into Jordan.
- xiii. 12 And it shall be, as soon as the soles of the feet of the priests bearing the ark of Jehovah the Lord of all the earth, shall rest in the waters of Jordan, the waters of Jordan

shall be intercepted, the waters that come down from above, and they shall stand up in one heap.

XIV. 13 And it came to pass, when the people marched from their tents to pass over Jordan, with the priests bearing the ark of the covenant before the people;

XV. 14 When they that bare the ark came unto Jordan, and the feet of the priests bearing the ark were dipped in the water upon the brink, (now Jordan is swollen over all his banks all the season of harvest):

XVI. 15 Then the waters which came down from the upper parts [of the river] stood still; * they rose up in one heap to a great distance above the city Adam,† which is hard by Zaredan. And those that were going down toward the sea of the plain, the salt sea, ran quite off, being separated [from the upper stream]. So the people crossed over opposite to Jericho,

XVII. 16 And the priests bearing the ark of the

* The current was stopped.

† אדמ is the reading of many MSS.

covenant of Jehovah stood firm upon dry land in the midst of Jordan. And all Israel crossed over upon dry land, until the whole army had crossed over Jordan.

N.B. The 12th verse of this chapter is evidently an interpolation, being indeed nothing more than the 2d verse of the following chapter misplaced. See Houbigant's note on iv. 2.

CHAP. IV, from verse 11 to verse 19 inclusive, according to Calmet and Houbigant.

XI, XV. 11 And it came to pass when all the people were clean passed over, that Jehovah spake unto Joshua, saying,

XVI. 12 Command the priests that bear the ark of the testimonials, that they come up out of Jordan.

XVII. 13 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

XVIII. 14 And it came to pass when the priests that bare the ark of the covenant of Jehovah were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jor-

dan returned unto their place; and overflowed all his banks as they did before.

xiv. 15 On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

xi. 16 And the ark of Jehovah and the priests marched on before the people.

xii. 17 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, marched in companies before the people of Israel, as Moses had commanded them.

xiii. 18 About forty thousand armed for battle marched before Jehovah into the plains of Jericho to wage war.

19 And the people came up out of Jordan, &c.

I am much at a loss about the 9th verse of this chapter, how to correct or where to place it; for incorrect, or misplaced, or both, it must be. Houbigant contends that the twelve stones of this verse are different from the twelve stones of the 3d, 8th, and 20th verses, and that these twelve were actually erected in the midst of the bed of the river; and in

this opinion he is supported by the version of the LXX and the Vulgate. But to what purpose were stones erected where they would be invisible, and by what means were they secured against the impetuosity of the stream? Sensible of these difficulties, Kennicott contends that the twelve-stones of this verse are no other than the twelve already mentioned, verses 3 and 8; and again, verse 20, that they were not set up in the midst of the river; and the expression which seems to assign them that strange situation, **בְּתוֹךְ הַיַּרְדֵּן**, is corrupt, and should be **הַיַּרְדֵּן**. "And Joshua set up twelve stones [taken] from the midst of Jordan, from the place," &c. But if this correction be adopted, the place where they were set up is not named, or described, in this verse at all, and there is nothing in the sentence to which the adverb "there" [**שָׁם**] in the last clause of it may be referred; whereas this word is never used as an adverb of place, but with a definite reference to some place named or described. I observe that the words **בְּתוֹךְ הַיַּרְדֵּן** are entirely omitted in one of Kennicott's MSS. Taking the verse with this omission, the words **חֹתֶם מִצֵּב רִגְלֵי הַכְּהֹנִים נִשְׂאִי אֶרֶץ הַבְּרִית** will be the description of the place where the stones were set up, to which **שָׁם** may refer. I have some-

times thought that the verse corrected by the omission of these two words might be subjoined to the 18th, (the 14th in Calmet's arrangement); —“ the place where the feet of the priests stood,” in that arrangement of the text, will be the place upon the bank where they stood when they first came out of the bed of the river; and the sense will be, that besides the twelve stones which by God's command were taken out of the river, and afterwards set up at Gilgal, Joshua set up other twelve upon the spot where the carriers of the ark first set footing on the bank. But Josephus makes no mention of any such monument erected on the river's brink, or for any other twelve stones than the twelve set up at Gilgal.

Upon the whole, I am much inclined to suspect that this 9th verse and the 20th are only different readings of one and the same passage, in its true place at the 20th verse, but imperfect; corrupt and misplaced here. I would therefore expunge the 9th verse, that the 10th may connect immediately with the 8th, and the 20th I would complete from the 9th in this manner:

וַאֲתָ שְׁתֵּי עֶשְׂרֵה הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ מִן הַיַּרְדֵּן תַּחַת
 מִצֵּב רִגְלֵי הַכֹּהֲנִים נִשְׂאֵי אֲרוֹן הַבְּרִית הַקִּיּוֹם יִחוּעַע בְּנִלְגַל
 וַיְחִיו שָׁם עַד הַיּוֹם הַהוּא:

20. "And those twelve stones which they took out of Jordan from the place where the feet of the priests stood, which bare the ark of the covenant, Joshua set up in Gilgal, and there they are unto this day."

CHAP. V, 1. — "we were passed over." Read with LXX, Vulgate, and a great number of the best MSS. עָבַר — "they were passed over."

Verse 2. — "the second time." This therefore was the second general circumcision of the people. At what time was the first? Certainly before the celebration of the passover at Sinai. (Numb. ix.) For it appears by the sequel of this chapter that there had been a general circumcising of all the males that came out of Egypt, verse 5; but no general circumcising before this of the males born in the wilderness. (*Ibid.*) But since no uncircumcised person was to eat the passover, the males that came out of Egypt must have been circumcised before the celebration of the passover at Sinai. This therefore must have been the first general circumcision, in respect of which this is called the second.

Houbigant contends that the verb שָׁב, addressed to Joshua, commanding him to repeat or do again, necessarily implies, that what it bids him do again,

must have been done by him before; that this therefore must have been the second general circumcision performed by Joshua. The former one he supposes to have been performed when the two tribes and half-tribe received their allotment east of Jordan. But the sacred history in this chapter explicitly denies any general circumcision, by Joshua, or any one else, except of the individual generation that was delivered from the Egyptian bondage. That generation was gone before the settlement of the two tribes and half-tribe, and must have been circumcised before the celebration of the Sinai passover.

Houbigant's criticism, however, upon the verb ~~וַיִּצְוֶה~~ is not entirely to be disregarded, though it will not warrant the conclusion he draws from it. But in every instance of this use of the verb as a command to repeat, the person to whom it is addressed is certainly considered, in some sense or another, as the doer upon a former occasion of that which is to be done again now. In this place the word is addressed to Joshua in his public capacity, of leader of the Israelites; and in that capacity he may properly be addressed as the doer of that which had been done by his predecessor in office. Nor is it improbable that he might have had a considerable share in the

management of the business upon the former occasion at Sinai, as Moses's first aid-de-camp, which he seems to have been at that time.

Verse 6. —“ us.” Read with three MSS. of Kennicott's, and several of De Rossi's, הם , “ them.”

Verse 9. —“ the reproach of Egypt.” —*τα αἰδοια ἄλλοι μὲν ἴσσι ὡς ἔγνωτο, πλην ἑσσι ἀπὸ τούτων ἱσθαι. Αἰγυπτίοι δὲ περιτμύονται.* Herodot. Lib. I. —*τα αἰδοια περιτμύονται καθαριστῆς ἵσκειν.* Herodot. Diodorus speaking of the Jews and Colchians, *διὸ καὶ παρὰ τοῖς γένει τούτοις ἐκ παλαιοῦ παραδεδομέναι τὸ περιτμύειν τοὺς γυναικεὺς παῖδας, ἐξ Αἰγύπτου μετενηγμένου τοῦ νομίμου.* Again, *τα αἰδοια πάντες αἱ Τρωάδωντι ταραχῆς τῆς Αἰγύπτου περιτμύονται.* It should seem that circumcision was neglected among the Israelites during their oppression in Egypt, and that the Egyptians reproached them with their uncircumcision.

Verse 14. “ And he said, Nay.” — For אָי , the LXX, and many of the best MSS. read אָי . “ And he said unto him,” —

—“ but as captain of the host of the Lord am I now come;” rather, “ Verily I am the prince [of leader, or captain] of the host, Jehovah. Now am I come.”

This is a more literal rendering of the Hebrew

than any other; and it connects the appearance of this personage with the rest of the narrative, with which it seems, according to any other interpretation to have no connection. For to what purpose was this appearance, unless the person appearing was the same who converses with Joshua, in the express character of Jehovah in the following chapter? But for what purpose did Jehovah appear? Certainly to encourage Joshua, and to prescribe the very extraordinary means by which the town of Jericho was to be reduced. But why "now"? "Now, at this season, am I come." What rendered this extraordinary appearance particularly seasonable at this time? Surely the situation of the Israelites, and their recent dedication of themselves to the God of their father Abraham, in the rite of circumcision, and to their redeemer from the Egyptian servitude in the celebration of the passover. The Israelites having entered the promised land, and thus devoted themselves to the true God, Jehovah comes in person to give them seisin, as it were, of their inheritance, and prepared to dispossess the Canaanites by force. It was the opinion of Eusebius, that the person who appeared upon this occasion to Joshua was no other than the Son of God. And this rendering

of the Hebrew text removes the principal objection, which some of the Fathers, reasoning from the interpretation of the LXX, alleged against that opinion. But Eusebius's argument was beyond the reach of any objection; namely, that the person appearing to Joshua claims the very same homage which Jehovah claimed when he appeared to Moses in the bush, which neither the archangel Michael, nor any but Jehovah, would have done.

Verse 15. "And the captain of the Lord's host"—rather, "And the captain of the host, Jehovah"—

The division of the chapters here is injudicious. The first five verses of the following chapter should be joined to this. And the sixth chapter should begin with the 6th verse.

CHAP. vi, 1. —"straightly shut up;" rather, "was shut, and blockaded." The city was shut by the inhabitants that none might enter, and it was blockaded by the enemy that none could get out. —"shut up, and closed," Queen Elizabeth's Bible.

Verses 4, 6, 8, 13. —"trumpets of ram's horns;" rather, "trumpets of jubilee." See Vulgate, and Parkhurst, יבל.

Verse 5. —"ram's horn;" rather, "jubilee-horn."

Verse 7. “And he said”— Many of the best MSS. have ויאמר.

Verse 9. —“that blew”— For תקע, some of the best MSS. have תקעי.

Verses 9, 13. —“the priests”— Expunge these words, which are not in the Hebrew. The Hebrew expresses that the whole rear blew with trumpets as they marched along; and this is the sense given by the Vulgate.

Verse 18. —“lest ye make yourselves accursed when ye take of the accursed thing;” rather, “lest when ye should utterly destroy, ye purloin aught of the devoted thing.” —“ne forte, si quidquam delendâ urbe de anathemate subtraxeritis.” Houbigant. Est Hiph'al החרים “anathema facere, seu morte omnia delere.”

CHAP. vii, 5. —“unto Shebarim,” probably some broken, craggy rocks, so called.

Verse 17. —“Zarhites, man by man; and Zabdi was taken.” For הורחי לגברים ולכד זבדי, read הורחי לביתים. ולכד את בית זבדי —“Zarhites by households, and the household of Zabdi was taken.” The change of לגברים into לבתים is supported by MSS.

Verse 21. —“ two hundred shekels of silver, and a wedge of gold of fifty shekels weight.”

Value of silver,..... £5 4 9

——— gold, 13 1 11

Total gold and silver,..... L18 6 8

Verse 25. —“ and burned them with fire after they had stoned them with stones.” Not in the LXX.

CHAP. viii, 12, 13. It seems very improbable that 5000 men should now be placed in ambush on the very same side of the city where 30,000 had already taken their station. The LXX makes no mention of this second ambush of 5000 men. Houbigant, therefore, omits the first six words of the 12th verse; and for the seventh, אַרְיֹב, he reads וַאֲרִיב. In the 13th verse, for אִשָּׁר, he read רִאשׁ; and after the second לַעִיר he introduces the first four of the six words omitted at the beginning of the 12th verse, thus; לַעִיר וַיִּקַּח יְרוּשָׁע כַּחֲמֵשֶׁת אֲלָפִים אִישׁ וַיֵּלֶךְ בַּלַּיְלָה, &c. With these very probable emendations, the two verses may be thus rendered:

12. “ And the ambush was on the west side of the city. 13. And the people so ordered the whole camp, that the van (רִאשׁ) was on the north of the

city, and their rear (עקב) on the west side of the city: and Joshua took about five thousand men, and went that night into the midst of the valley."

Verse 26. This whole verse is omitted in the LXX. The circumstance indeed is very improbable. The stretching out of his spear was plainly a signal for the ambush to rise, and there was no reason to continue it so long. The interpolation was probably made, to produce a resemblance between this story and the defeat of the Amalekites, *Exod. xvii.* But the two stories are altogether different. The holding up of Moses's hands made that victory miraculous. God chose to shew the Jews, in the instance of the first enemies they had to deal with, that their success depended not on their own might and valour, but on his favour and protection.

Verse 32. —“upon *the* stones;” *i. e.* the stones which he set up pursuant to the command given in *Deut. xxvii*; not upon the stones in the altar.

I cannot but suspect that the last six verses of this chapter are misplaced, not only because the 29th verse connects well with the 1st verse of the following chapter, and that these six verses break the connection, but because the transaction related in them could hardly take place at this time. Joshua's station

was yet at a great distance from Mount Ebal, namely, at Gilgal, where he made his headquarters till the total reduction of the southern quarter of the country. See chap. ix, 6; x, 6, 7, 9, 43. The erection of the altar and the pillar at Mount Ebal was probably after the conquest of the northern kingdoms, when the land rested from war, for the remainder of Joshua's days. I should conjecture that these six verses should be annexed to chap. xi, after the words "and the land rested from war."

CHAP. x, 13. —"in the midst of heaven." כְּחִצֵּי הַשָּׁמַיִם "in the division of the heavens," *i. e.* upon the horizon. The battle must have been fought a day or two before the full moon, when the moon appeared above the eastern horizon, at the same time that the sun was upon the point of setting in the west. Joshua, when he gave this command to the sun and moon, must have had Gibeon to the west, and the valley of Ajalon to the east; so this valley of Ajalon must have lain eastward of Gibeon.

Verse 15. Omit this verse with the LXX.

Verse 40. —"all the country of the hills, and of the south, and of the vale, and of the springs." I would read בְּלֵאמֹר הָאָרֶץ הַנִּגְבַּה הַהָרִים וְהַשְּׂפֵלָה הַמְּאֻרָּה "all the country of the south, the mountain and

the plain, and the springs." It is true that in the next chapter, verse 16, *הרר ואת כל נגב* follows *הרר*. But in that passage, it is evident from the context that *הרר* signifies the mountainous country to the north, and the whole south country is mentioned as distinct from it. But the whole country in question in this place is the southern quarter of the promised land.

CHAP. xi, 2. —“ and of the plains south of Cinne-roth,” *i. e.* the plain of Jesreel.

Verse 8. —“ Misrephoth-maim—the burnt lands westward.” Were these burnt lands a *solfa terra*, or were they lime-kilns?

Verse 13. —“ the cities that stood still in their strength;” rather, “the cities that stood upon hanging steep.” —“ *quæ erant in collibus et in tumulis sitæ.*” *Vulg.*

Verse 16. —“ all that land, the hills, and all the south country.” All that land, the immediate subject of the preceding narrative, the land of the confederate kings, described in verses 1—3, which consisted chiefly of the mountainous country northward; and he had before made himself master of all the south country, &c.

Verse 23. —“ according to their division by their

tribes;" rather, "by their portions according to their tribes." See note, chap. viii, 32.

CHAP. xii. The first six verses of this chapter seem to have suffered much dislocation. In the sixth verse we find the pronoun "it" without any antecedent which it may rehearse. If this verse were subjoined to the first, the pronoun "it" in the English, or the feminine suffix ה of the verb ויחנה would rehearse הארץ in the first verse, and the order of the narrative respecting the land east of Jordan would be similar to that which the sacred writer observes with respect to the land on the western side of the same river: the division of which is mentioned in the 7th verse, before the kings are enumerated. And in that 7th verse, the pronoun ה suffixed to the verb ייתן rehearses the word הארץ at the beginning of the verse, understood of the country west by Jordan, just as the same suffix in this 6th verse, subjoined to the 1st, would rehearse הארץ in the 1st verse, understood of the country east by Jordan. But this 6th verse must not be immediately subjoined to the 1st. The 3d verse seems also misplaced. As it stands, it ought to make part of the description of Sihon's territory. But Sihon's territory extended not to the sea of Cinneroth, its northern boundary

being the river Jabok. This 3d verse, therefore, will not be a true description of the boundaries of Sihon's kingdom, but is part of a description of the boundaries of the conquests of the Israelites east by Jordan. The true order of the verses, therefore, I take to be this, 1, 3, 6, 2, 4, 5, 7, &c. But the verses being restored to this order, the ו prefixed to וְעַרְבֵּה, at the beginning of verse 3, must be omitted. One of Ken- nicott's MSS. omits the whole word, which might indeed be spared. The ו likewise prefixed to מְחִיִּם, with one MS. I would omit. And at the beginning of the 4th verse omit, with the LXX, the word נָבֵל; or rather, join the words וְנָבֵל עִי at the beginning of the 4th verse to the end of the 3d, as a farther description of Jabok. Then at the beginning of the 4th add עִי. Then the whole passage will stand thus;

- I. 1 Now these are the kings of the country which the children of Israel smote, and whose land they possessed east by Jordan; from the river Arnon unto mount Hermon, and all the plain on the east:
- II. 3 The plain [I say] to the sea of Cinneroth on the east, and to the sea of the plain, the salt sea, [*i. e.* from the sea of Cinneroth to

the salt sea], the way to Bethjeshimoth in the south, under the springs of Pisgah.

- III. 6 Moses, the servant of Jehovah, and the children of Israel, smote them; and Moses, the servant of Jehovah, gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.
- IV. 2 Sihon king of the Amorites, who dwelt in Heshbon. He ruled from Aroer, which is upon the bank of the river Arnon, and in the middle of the river, and over the half of Gilead unto the river Jabok, the border of the children of Ammon, and the border of Og.
- V. 4 Og the king of Bashan, of the remnant of the Rephaim, that dwelt at Astaroth and at Edrei.
- VI. 5 And he reigned over mount Hermon, and over Salchah, and all Bashan, unto the border of the Geshurites and Maachathites, and over half Gilead, unto the border of Sihon* the king of Heshbon.
- VII. 7 And these are the kings, &c.

* For סיחון גבול, read with one MSS. of Kennicott's
הגלעד עד גבול סיחון.

Verse 7. —“ according to their divisions ;” rather, “ by portions to each.”

CHAP. xiii. This chapter seems to have suffered much, from false punctuations, and other errors of transcribers. .

Verse 3. —“ Sihor which is before Egypt.” This river seems to be described by its vicinity to Egypt, in order to distinguish it from another Sihor near mount Carmel, Sihor Libnath.

This 3d verse ought to end with the word והעקרוני. The word העייו should stand at the beginning of the next verse, and in that verse without any stop between העייו and מתימן, or between מתימן and כל : a full stop should be placed at הכניעי. Then the whole may be thus rendered :

2. “ This is the land that yet remaineth ; all the borders of the Philistines, and all Geshuri ;

3. “ From Sihor, which is towards Egypt, unto the borders of Eckron northward (this is reckoned into the land of Canaan), five lordships of the Philistim, the Gazathites, the Ashdodites, the Eshkalonites, the Gathites, and the Eckronites.

4. “ And the Avim * to the south of all the land

* See Deut. ii, 23, and 2 Kings xvii, 31. Some remains of the

of the Canaanites; and the champaigne that belongs to the Zidonians, as far as Aphek [*i. e.*] as far as to the borders of the Syrians."

Verse 6. "All—and all"— Read in both places, with one or more MSS., וְכָל, "And all—and all"—

Verses 7, 8. These two verses, as they stand in the modern Hebrew text, and in our public translation, are inconsistent with the history. For the half-tribe of Manasseh, which had received its inheritance with the Reubenites and the Gadites on the east of Jordan, was not to have another settlement in *this* land, on the west of the river; but the other half of that tribe was to be settled here. The true sense of the passage, as it was originally written, is unquestionably preserved in the version of the LXX, which is to this effect: "And now divide this land for an inheritance to the nine tribes, and to the half of the tribe of Manasseh. From Jordan unto the great sea thou shalt assign it. The great sea shall be the boundary. For to two tribes to Reuben and to Gad, and to half of the tribe of Manasseh, Moses

antient Avim probably settled to the south of Canaan, when their country was overrun, and the race in great part extirpated by the Caphtorim.

had given their allotment on the other side Jordan. On the east he had made their allotment."

Verse 14. This 14th verse is certainly an interpolation. We find it again in its proper place at the end of the chapter. I suspect that by some unaccountable blunder of very early transcribers it has here displaced the sentence, which in the version of the LXX stands at the beginning of the 15th verse, and makes a very proper introduction to the narrative of the whole sequel of the chapter. "Now these are the shares which Moses assigned to the children of Israel in the plains of Moab on the other side Jordan, over-against Jericho. And Moses gave," &c.

Verse 21. —"whom Moses smote with the princes of Midian——Reba." It appears by the book of Numbers, that it was some considerable time after the conquest of Sihon and Og, that the war against the Midianites was undertaken, in which the five princes named in this passage were slain. For it was in consequence of the conquest of the Amorites by the children of Israel, that the league was formed against them between the Moabites and the Midianites, Numb. xxli, 2. And it was in revenge of the calamities brought upon the Israelites by the machinations of the Midianites, and the advice of Balaam,

that the war against the Midianites was undertaken (Numb. xxxi, 1—7), in which these five princes and Balaam were slain, (verse 8). They were not slain, therefore, together with Sihon, who was conquered and put to death before any hostility took place between the Midianites and Israelites, and before Balaam had done the Israelites any harm. In this 21st, therefore, after **בְּחֶשְׁבֹן**, I would read,

אֲשֶׁר הָכָה מֹשֶׁה אֹתוֹ וְאֶת־נָשָׂאָיו וְאֶת־יְשִׁבֵי הָאָרֶץ

—“ in Heshbon, whom Moses smote, him and his great men, and the inhabitants of the land.” See Numb. xxi, 34, 35.

The 22d I would omit entirely.

Verse 23. —“ Jordan and the border thereof.” After **וַיִּירֶדְהָ**, omit with Vulgate **וַיְנַבֵּל**. —“ Jordan. This was the inheritance,” &c.

Verse 25. —“ and half the land of the children of Ammon.” The Israelites were strictly forbidden to meddle with the Ammonites, and are told they should have no part of their land, Deut. ii, 19. Accordingly, it is said that they meddled not with their land, verse 37. The Hebrew text, therefore, in this place must be corrupt. Perhaps for **וְחֶצִי אֶרֶץ** the true reading may be **מִחוּצָה לָאָרֶץ**; —“ and all the cities of Gilead that lay without the land of the

children of Ammon." Some of the cities of Gilead belonged to the Ammonites. See Deut. ii, 37.

Verse 26. —“ of Debir ;” rather, “ of Lodebir.”
2 Sam. ix, 4, 5.

Verse 27. —“ Heshbon, Jordan and his border,”
&c. For הִירְדֵּן וְנָבֶל, I would read הִירְדֵּן נָבֶל ;
—“ Heshbon. Jordan was the boundary to the end
of the sea of Cinneroth, east by Jordan.”

Verse 32. “ These are the countries which Moses
did distribute for inheritance ;” rather, “ These are
they to whom Moses gave inheritance.”

CHAP. xiv. I am persuaded that between the 1st
and 2d verses of this chapter we ought to find an
enumeration of the tribes (the nine tribes and half)
that were settled west by Jordan, ending with the
half tribe of Manasseh, and that the 1st verse should
be thus rendered :

1. “ These are the children of Israel who received
an inheritance in the land of Canaan, to whom Ele-
azar the priest, and Joshua the son of Nun, and the
heads of the fathers of the tribes, assigned their re-
spective inheritances.” To this effect it is rendered
both by the LXX and by Houbigant. And this is
the natural sense of the Hebrew word, in which

there is no ellipsis; for the order of construction in the first clause is this,

ואלה בני ישראל אשר נחלו בארץ כנען :

The manifest deficiency of the narrative, without apodosis of the pronoun ‘these’ by an enumeration of the tribes, put our English translators upon devising another sense for the passage, by supposing an ellipsis of the word ‘countries.’ It did not occur to them that in this sense of the passage the narrative will be equally deficient, without an apodosis of the pronoun ‘these’ by an enumeration of the countries.

Verse 6. “Then—came,” &c. rather, “Now—had come.” The sacred historian is going back to facts antecedent to the time of this division of the land.

Verse 12. —“then I shall be able to drive them out”— “Cum supra narretur, xi, 21, 22, Josuam expulisse Enacæos ex monte Hebron, nec ullos fuisse superstites nisi in Gath, in Gaza, et in Ashdod, satis intelligitur quæ in hoc capite narrantur antea evenisse quàm quæ in fine cap. xi. Nec tamen propterea crediderim ordinem fuisse perturbatum. Nam hæc de Caleb memorantur, occasione acceptâ, de sortibus quæ ducendæ erant; ut lectores doceantur, quo-

modo Caleb Hebron possedisset; nempe non sorte, sed Mosis de eo promissis re complendis, et quamquam regio in quâ est Hebron, tribui Judæ in quâ natus erat Caleb, non sorte obtigisset, tamen futurum fuisse ut Caleb Hebron possideret, ne non staret id quod Moses promiserat. Sed sortes Deus ita temperavit ut promissa Mosis starent. Denique non pugnat id quod narratur cap. xi, Josuam expulisse Enacæos, cum eo quod hic promittit Caleb se eos expulsurum. Nam recte attribuitur Josuæ id, quod ipso imperante fecit Caleb, et quod ipse Caleb non fecisset, nisi ei Josua copias suppeditasset." Houbigant ad locum.

CHAP. xv, 1. "This then was the lot," &c. rather, "Now the lot of the tribe of the children of Judah according to their families was upon the border of Edom, towards the wilderness of Zin southward, at the southernmost extremity [of the whole land]."

This 1st verse is a general account of the situation of the lot of the tribe of Judah. The writer then proceeds to a particular description of its limits.

Verse 4. —"this shall be your south coast." For לַכֹּחַ, read with LXX and Houbigant לַחֹם, "this was their southern border."

Verse 7. "Gilgal." See chap. xviii, 17.

Verse 18. —“ she moved him to ask of her father a field;” *i. e.* she solicited him to permit her to ask. See the sequel of the verse. Without the husband’s consent the wife had no right to make such a request. See Houbigant.

Verse 32. —“ all the cities are twenty and nine.” See Reland’s *Palestine*, 143—147.

Verse 47. —“ and the great sea and the border thereof;” read וְהַיָּם הַגָּדוֹל הַנִּבְּלָה, “ and the great sea was the boundary.”

CHAP. xvi, xvii. I despair of making out the chorography of these two chapters. In general, it appears that the entire allotment of the sons of Joseph, west of Jordan, was a triangle, the base of which was the coast of the Mediterranean from Japho to Dor, and the vertex a point on the western bank of Jordan due east of Jericho. The nook left between the river, and a line drawn from this vertical point to Dor, made part of Issachar’s portion. The partition line between Ephraim and Manasseh was a curve, concave on Manasseh’s side, and convex towards Ephraim’s. Upon this curve, or near it, stood the towns of Atarothaddar, and the Upper Bethoron. Upon the southern leg of the triangle, extending from the vertical point Japho, was Jericho, Naarath,

the hill of Bethel, the towns Archiataroth, Janoah, Taanath-Shilo, Japhleti, Gezer. On the upper leg, extending from the vertex of the triangle to Dor, Tappuah, and Michmethah.

CHAP. xviii, 4, 8. This part of the narrative seems to have suffered great disarrangement. Houbigant has brought it into better order.

iv. 4 Give out from among you three men for such tribe, (vi) and bring them hither to me, (iv) and I will send them, and they shall arise, and go through the land, and describe it according to your inheritances, and return to me.

v. 5 And they shall divide it into seven parts, (vii) for the Levites shall have no part among you, for the priesthood of Jehovah is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance east by Jordan, which Moses the servant of Jehovah gave them.

v. 6 Judah shall abide upon his territory in the south, and the house of Joseph shall abide upon their territory to the north, (vi) and I will cast lots for you here before Jehovah our God.

VIII. 7 So the men arose, and set out. And Joshua charged them that went to describe the land, saying,

VIII. 8 Go, and walk through the land, and describe it. (VI) Ye shall describe the land in seven parts, (VIII) and return unto me. And I will cast lots for you here before Jehovah in Shiloh.

Verse 14. "And the border was drawn thence, and compassed the corner of the sea southward, from the hill," &c. rather, "And the border on the west side was drawn, and went round to the south from the hill," &c.

Verse 15. "And the south quarter was from the end of Kiriathjearim, and the border went out on the west;" rather, "And the south side was from the extremity of Kiriathjearim, where the western boundary ended."

CHAP. XIX, 34. —"and to Judah upon Jordan toward the sun-rising." For *וּבִיהוֹרָה*, Houbigant would read *וּבְנֵדִיָּה*, "and to the banks of Jordan." But see Reland's Palestine, tom. i, p. 32—37.

Verse 47. "And the coast of the children of Dan went out [too little] for them." For *וַיֵּצֵא*, at the beginning of this verse, Houbigant reads *וַיֵּאָזֵר*. A hap-

py conjecture. "And the border of the children of Dan was too narrow for them." See Judges xviii.

CHAP. xxi, 5, 6. —"out of the families of the tribe"— For ממשפחת מטה, in both places, read לשפחותם ממשפחת; "by their families out of the tribe."

Verse 36. —"of Reuben, Bezer with her suburbs;" read with several MSS.,

ראובן את עיר מקלט הרצח את בצר ואת מנרשה

—"of Reuben the city of refuge for the manslayer, Bezer and her suburbs." Or,

ראובן את עיר מקלט הרצח את בצר במדבר ואת מנרשה

—"of Reuben, the city of refuge for the manslayer, Bezer in the wilderness and her suburbs."

Verse 39. —"four cities in all." כל ערים ארבע. Omit כל, with Houbigant, three MSS. of Kennicott's, and one of De Rossi's. —"four cities."

CHAP. xxii, 7, 8. See Houbigant. The emendations he proposes deserve attention, though not absolutely necessary to the sense of the passage.

Verse 10. —"a great altar to see to." —"in appearance a great altar." Why in appearance? Because the building was in the form, but not intended for the purposes of an altar. See verse 23, and 26—29. It was rather the model of an altar, than an

altar. And so the words might be rendered, "the model of a great altar."

Verse 11. — "over against the land of Canaan;" rather, "upon the edge of the land of Canaan." "Nihil erat in his verbis cur crederet Edmundus Calmet fuisse id altare ad orientem Jordanis erectum, non autem ad occidentem; nam de alterutra ripâ Jordanis æque intelligi potest מל מל." Houbigant ad locum.

Verse 14. — "among the thousands of Israel;" or, "among the leaders of Israel." χιλιάρχων, LXX.

Verse 21. — "the heads of the thousands of Israel." — "the chiefs, the leaders of Israel."

Verses 22, 23. There is certainly some confusion in these two verses. It might be remedied by a transposition of the first six words of the 23d verse, prefixing to the fourth [לשיב] the word ואם: thus,

22 — יחזה הוא ידע וישראל הוא ידע לבנות לנו מזבח אם
במרד ואם במעל ביחזה ואם לשוב מאחרי יחזה אל *הושיענו
היום הזה:
23 ואם להעלות &c.

* Upon the authority of LXX and Vulgate, I read, with Houbigant, הושיענו in the third person, instead of הושיענו in the second.

22. "AL Aleim Jehovah, Al Aleim Jehovah; let him know, and Israel let him know, concerning the building as an altar; if it was in rebellion or in transgression against Jehovah, or if [it was] for the purpose of turning from following Jehovah, let him not save us this day.

23. "Or if [it was] for the purpose of offering thereon burnt-offering," &c.

But what is the amount of the proposition so solemnly repeated at the beginning of the 22d verse, Aleim Jehovah is AL? It is calling the Omniscient God to witness their innocence. I agree with Mr Parkhurst that the word *אל*, used as a title or name of God, is descriptive of the omnipresence and omniscience of the Divine Nature. And the accused tribes preface the asseveration of their innocence with a solemn recognition of this attribute.

"Omnipresent and omniscient is God Jehovah. Omnipresent and omniscient is God Jehovah. Let him know," i. e. let him judge, &c.

Verse 26. "Let us now prepare to build us an altar;" rather, "Let us now provide for ourselves by building an altar." — "provide for ourselves," i. e. in this case, in these spiritual concerns. See Parkhurst, *עשה*, H.

Verse 30. —“ thousands of Israel.” See verses 14 and 21.

Verse 31. —“ now ye have delivered the children of Israel out of the hand of the Lord;” rather, “ on the contrary, ye have,” &c. namely, by the measures you have taken to prevent such criminal quarrels in future times between you and the other branches of the nation, as might draw down the divine judgments upon the whole community.

Verse 34. —“ Ed.” The word עֵד should certainly be restored in the original. See Kennicott’s Collations.

CHAP. xxiii, 6. —“ very courageous;” rather, very resolute,” or “ very firm.”

Verse 9. “ For the Lord hath driven”— rather, “ Then will Jehovah drive”—

—“ but as for you no man hath been able to stand before you unto this day.” For עַמִּי, I would read, with Vulgate, and one MS. of Kennicott’s, יַעֲמִי; and at the end of the verse I would omit, with Vulgate, the words עַד הַיּוֹם הַזֶּה, which seem to have crept in by repetition from the preceding verse. —“ and as for you, no man shall stand before you.”

CHAP. xxiv, 1. —“ and presented themselves before God,” namely, at Shiloh. See chap. xviii, 1.

I see no sufficient reason to suppose that Shiloh was at this time a town. It was the name of the place where the tabernacle was erected. By the mention of the daughters of Shiloh, Judges xxi, 21, it should seem that it was the name of a district, rather than a town. And the situation of the spot, where the tabernacle stood, is described, Judges xxi, 19, by its bearings with respect to other towns, as if there were no town upon the spot itself. If there was no town there, Shechem might be of all the neighbouring towns the most convenient at this time for a general assembly of the people, and the site of the tabernacle might be much nearer to this antient town of Shechem, than the town of Shiloh was to the Shechem of St Jerome's time.

Bethel was another of the three towns mentioned Judges xxi, 19, so near to Shiloh, that it is sometimes mentioned as the place of the ark, when the ark was unquestionably at Shiloh. And persons going to consult the divine oracle at Shiloh are said to go up for that purpose to Bethel. See Judges xx, 18, 26, 27.

Mizpeh of Benjamin was another town, though not one of the three mentioned in Judges xxi, 19, so near to Shiloh, that the people are said to be as-

sembled at Mizpeh before Jehovah (Judges xx, 1, and xxi, 5), when the tabernacle and the ark were certainly at Shiloh. And a religious ceremony performed before Jehovah, that is, at the tabernacle at Shiloh, is said to have passed at Mizpeh, where the people were at the time assembled, Judges xi, 11. Bethel, however, was so much nearer to Shiloh, than Mizpeh, that persons going from Mizpeh to consult the divine oracle at Shiloh, are said to go up for that purpose to Bethel. See Judges xx.

It is remarkable that at the time the ark was at Shiloh, though we read that individuals went up thither to worship or consult the oracle, yet we never read of any public assembly of the people at that place, but either at Shechem or Mizpeh; except indeed the stated feast mentioned in Judges xxi, 19.

Verse 4. — "Egypt." The LXX add, *near by the river of Egypt*. *καὶ ἐν τῇ ἡμετέρῃ γῇ, ἢ ἐν τῇ ἡμετέρῃ ἡμετέρῃ, ἢ ἐν τῇ ἡμετέρῃ ἡμετέρῃ.*

Verse 13. — "for which ye did not labour;" rather, with Queen Elizabeth's translators, "wherein ye did not labour;" i. e. which ye had not tilled.

Verse 20. "If ye forsake—then he will turn" rather, "For ye will forsake—and he will turn."

Verse 32. —“ of Gaashi.” The LXX add, —και
 ἐκεῖ ἔθηκαν μετ’ αὐτῷ εἰς τὸ μνημεῖον· ἐν ᾧ ἔθαψαν αὐτὸν
 πατήρ, τὰς μαχίμας τὰς πετρώεις, ἐν αἷς περιετίμων τοὺς ἰσθμὸς
 Ἰσραὴλ, ἐν Γαλγαλδίς, ὅτε ἐξήγαγον αὐτοὺς ἐξ Αἴγυπτου,
 καθάσυνεταξεν Κύριος· καὶ ἐκεῖ εἰσιν ἕως τῆς σημερον ἡμέρας.

Verse 33. —“ Ephraim.” The LXX add, —Ἐν
 ἐκείνῃ τῇ ἡμέρᾳ λαβόντες οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τῆς διαθή-
 κης τοῦ Θεοῦ, περιεφέρον ἐν ἑαυτοῖς. καὶ Φινεὺς ἱερατεύει ἀντι-
 Ἐλεάζαρ τοῦ πατρὸς αὐτοῦ ἕως ἀπέθανε, καὶ καταρχήν ἐν
 Γαβαὰρ τῇ ἑαυτοῦ. Οἱ δὲ υἱοὶ Ἰσραὴλ ἀπῆλθον ἕκαστος εἰς
 τοὺς τόπους ἑαυτῶν, καὶ εἰς τὴν ἑαυτῶν πόλιν. Καὶ ἐσεβόργο οἱ
 υἱοὶ Ἰσραὴλ τὴν Ἀστάρτην, καὶ τὴν Ἀστάρωθ, καὶ τοὺς θεοὺς
 τῶν ἐθνῶν τῶν κυκλῶ αὐτῶν· καὶ παρέδωκεν αὐτοὺς Κύριος εἰς
 χεῖρας Εὐλῶμ τῷ βασιλεὶ Μωαβ, καὶ κατεκυρίευσεν αὐτῶν
 ἑπτὰ δεκάοκτω.

Houbigant esteems this addition, as well as what we find subjoined to the 4th and to the 32d verse, an original part of the sacred text, which was extant in the copies used by these translators. But this last addition is, in my judgment, entirely discredited by the very first part of it, about the removal of the ark from place to place; which is false. For the ark was never moved from Shiloh, till the time of Eli, when it was carried to the camp at Ebenezer, in hopes that its presence might secure the victory to the

Israelites over the Philistims. 1 Sam. iv, 3, 4, and 7. Again, in the latter part, the mention of Astarte and Astaroth as different divinities betrays both the ignorance and the late age of the interpolator.

JUDGES.

CHAP. I, 10—15. The capture of Jerusalem, though it took place in the life-time of Joshua, and is related in its proper place in the tenth chapter of the book of Joshua, is very properly mentioned in the 8th verse of this chapter, to explain how it came to pass that the victorious Israelites should carry the captive king Adonibezek to that place. The expulsion of the three sons of Anak from Hebron by Caleb, is mentioned for a particular reason in the 20th verse. But no reason can be assigned for the mention of it here in the 10th verse, or for the repetition in the five following of Othniel's expedition against Kiriath-sepher, and his marriage with Achsah. I much suspect that these six verses are an interpolation, and should be expunged.

Verse 20. The sacred writer having said in the preceding verse that Judah could not drive out the inhabitants of the valley, finds it necessary to the

accuracy of his narrative, to make an exception of Hebron, from whence, though it was situated in a valley, the inhabitants were driven out by Caleb. For this reason, the capture of Hebron, which had been related in its proper place in the fourteenth chapter of the book of Joshua, is mentioned again here.

CHAP. ii, 22. —“therein.” For **בָּהּ**, read **בָּהֶן**, with many MSS.

CHAP. iii, 8. —“and all the Canaanites.” All the Canaanites were not left, for many of them were subdued; some by Joshua, some after his death perhaps. After **וְכָל־הָעַמִּים**, I would insert **הַעַמִּים הַנִּשְׁעִי**, “and all the Canaanites that inhabited the valley.” See chap. i, 19.

Verse 13. —“and possessed the city of Palm trees,” i. e. Jericho. Josephus says that Eglon built a palace there, and made it his residence. The Moabites certainly made a considerable settlement in the country. See verses 28, 29.

Verse 16. —“of a cubit length;” rather, “of a short length.” See Parkhurst, **מִן**.

—“under his raiment.” —“*ὑπο τὸν μαρτύριον αὐτοῦ.*”
LXX. —“subter sagum.” Vulg.

Verse 22. —“and the dirt came out;” rather,

"and it [the dagger] came out through the passage of the excrement."

Verse 23. — "through the porch;" rather, "into the gallery." See Parkhurst, פתח.

Verse 25. — "till they were ashamed;" rather, "till their patience was tired out."

Verse 29. — "all lusty." כל שמן — "unctos omnes, oleo nimirum palæstræ."

CHAP. iv, 11. — "unto the plain;" rather, "by the oak."

Verse 18. — "a mantle;" rather, "a blanket."

CHAP. v. See a translation of this chapter and notes thereon among the translations of Sacred Songs in Volume III.

CHAP. vi, 4. — "for Israel, neither sheep, nor ox, nor ass;" i. e. "for Israel, neither for sheep, nor for ox, nor for ass."

Verse 25. — "even the second bullock;" rather, "and a second bullock." He was ordered to take two bullocks.

Verse 26. — "in the ordered place," במקום המצוי.

Verse 28. — "the second bullock was offered." What had been done with the first?

Verse 32. — "he called him Jerubbabai, saying, Let Baal plead against him" — rather, "he was

named Jerubbaal, meaning, that Baal might contend with him"—

CHAP. vii, 3. —“from mount Gilead.” See Houbigant, who proposes, after Le Clerc, to read “Gilhoe.”

Verse 18. “The sword,” &c. See verses 14 and 20.

Verse 19. —“and they had but newly set the watch;” rather, “and the moment the sentinels awoke.” To this effect the LXX, Vulgate, &c.

CHAP. viii, 13. —“before the sun was up.” מלמעלה הדרום. The LXX, Aquila, Symmachus, and Theodotion, and after them Houbigant, all take this for the name of a place, from a spot near the going up to Hares. —“from a spot near to the going up.” מעלה, the going up; למעלה, what is near to the going up; מלמעלה, from what is near to the going up. So I analyze the word.

Verse 16. —“he taught.” For וידע, the LXX and Vulgate read וירש; “he tore.” See verse 7.

Verse 26. —“a thousand and seven hundred shekels of gold;” that is in weight lbs. tröy 14.9634258, in value 445*l.* 5*s.* 3*d.* very nearly.

CHAP. ix, 2, 3, 6, 7, 18, 20, 23—26, 39. —“men of Shechem;” rather, “governors of Shechem.” See

Houbigant. These **בְּעַלֵּי שַׁבָּת** seem evidently distinguished from the common people in verse 6.

Verse 6. —“and all the house of Millo.” Might this be rendered, “and the whole house of assembly”? See Poole’s Synopsis.

—“by the plain of the pillar;” rather, “by the oak of the pillar.” See Josh. xxiv, 26.

Verses 9, 11, 13. —“to be promoted over the trees;” literally, “to shake myself over the trees,” or, “to wave over the trees.” See Houbigant.

Verse 17. —“far”— rather, “without reserve,” in the most open manner.

Verse 20. —“house of Millo.” See verse 6.

Verse 22. —“had reigned”— rather, “had ruled over;” or, more literally, “had lorded it over.” He was neither judge nor lawful king, but a usurper and a tyrant.

Verse 28. —“is not he,” &c. It is not easy to bring the words as they now stand to any tolerable sense. The versions of the LXX and the Vulgate particularly incline me to correct the passage thus:

וְהָאֵל בֶּן יִרְבֶּעַל הוּא הַבֵּל עָבְרוּ וְהַמְּקִיר אֹתוֹ לְאַשִּׁי.

The alteration consists only in the insertion of **הוּא** after **יִרְבֶּעַל**, upon the authority of the LXX; the transposition of the words **מְקִירוֹ** and **עָבְרוּ**; and the

alteration of the letter in **יְרֻבְבָּאֵל**, of **יְרֻבָּאֵל** into **יְרֻבָּאֵל**, and the prefixing of **יְ** to the word **יְרֻבָּאֵל**, by conjecture, founded, however, on the version of the Vulgate. —“Is not he the son of Jerubbaal, and Zebul his slave; and him he hath set over the men of Hamor the father of Shechem?”

From all the circumstances of the story, it appears that Shechem was at this time in the possession of an idolatrous race; at least, that an idolatrous faction had the upper hand, and were the first promoters of Abimelech's exaltation. This Gaal, who seems to have been an idolater too, flatters these idolatrous governors of Shechem, by speaking of them as the genuine descendants of the original Shechemites, although the fact was that the race of the Shechemites was extirpated by the sons of Jacob, in their father's life-time.

Verse 29. —“and he said” — For **יְרֻבָּאֵל** the LXX seem to have had in their version **יְרֻבָּאֵל** in the first person, —“and I would say”

Verse 31. —“privily;” rather with the margin, “to Formah,” the same place which in verse 41 is called Arumah.

Verse 44. —“and the company that was with him rushed forward, and stood—city; and the two

other companies," &c. — "and stood." For וַיַּעֲמֵד, two of Dr Kennicott's Codd. have וַיַּעֲמֵר in the singular, which I am persuaded is the true reading.

"And Abimelech, and the companies that were with him, sallied forth; and he took his post at the entrance of the gate of the city. And the two [other] companies sallied forth upon all the people," &c.

Verse 48. — "a bough from the trees." שִׁכְתָּא עֵץ. φορτίον ξύλων, Aquila; "a load of wood," i. e. as much as a man could carry. This is probably the true rendering.

Verse 49. — "his bough." Several of Kennicott's MSS. read שָׁכְלִי, or שָׁכְלִי; "his burthen," or "his load." See verse 48.

CHAP. X, 4. — "that rode on thirty ass colts, and they had thirty cities." To ride on an ass seems to have been the privilege of a governor of a city, and a mark of his authority. It perhaps became so, because the word עֵר signifies either an ass's colt or a city. Hence, in the hieroglyphic system, an ass's colt might be the symbol of a city. Compare Judges v, 10.

Verse 8. — "that year." Is the year of Jair's death meant?

Verse 12. —“ the Maonites;” rather, “ the Meunim.” These Maonites, or Meunim, are not acknowledged by the antient versions. The Alexandrian LXX, instead of them, has “ the Midianites” between the Zidonians and Amalekites. Other copies of the LXX have “ the Midianites” in the third place, after Zidonians and Amalekites. Other copies, again, have “ Canaan.” And with these Symmachus and the Vulgate agree. But I doubt not but these “ Meunim” are the people mentioned by the same name, 2 Chron. xxvi, 7, where they are called by the LXX “ Minæi.” The same people were probably mentioned in another place, namely, 2 Chron. xx, 1, where the LXX calls them by the same name, Minæi. But by a transposition of the מ and נ, the modern Hebrew text has turned them into Ammonites, which makes great confusion in that text. But if, for מִנְעִיִּים, we read with LXX מִדְּמִעִיִּים, all is clear. See Bishop Patrick on this place. There were two nations called Minæi, in different parts of Arabia; the one in Arabia Felix,* the other in Arabia Deserta. The latter must be meant here. Their

* Vide Bochart, Geograph. lib. ii, cap. 22.

territory probably bordered upon Reuben's portion.
See Numb. xxxii, 38.

CHAP. xi, 11. —“ before the Lord in Mizpeh.”
Compare 1 Sam. xi, 15.

Verse 18. —“ on the other side of Arnon.” See
note, Numb. xxi, 13.

Verse 31. —“ whatsoever;” rather, “ whosoever,”
—“ and I will offer it up for a burnt-offering;”
or, “ and I will offer him [*i. e.* to him, to Jehovah]
a burnt-offering.” Dr Randolph.

Verse 39. —“ and it was a custom in Israel;” rather,
“ and it became a precedent in Israel;” *i. e.*
this perpetual virginity of Jephthah's daughter became
a precedent among the Israelites to be followed by women
devoted as she was to the service of Jehovah. The word
“ that,” by which this clause is connected with the following
verse in the English Bibles, is not in the original, nor in the
LXX, nor in the Syriac, Arabic, or Targum. See Dr Randolph's
Sermon.

Verse 40. —“ to lament; “ to converse with,” perhaps
“ to condole with.”

CHAP. xii, 4. —“ Ye Gileadites are fugitives,” &c.
Houbigant has made the best of this obscure passage.
But it is certainly corrupt. The word פליטים signi-

fies persons escaped from some extreme danger. It never signifies “fugitives” in an opprobrious sense. I suspect that this verse and the next have been by some accident intermixed; and that this passage relates to the situation of the Ephraimites at the ford.

Verse 7. —“in one of the cities of Gilead.” For בערי, read, with LXX and Vulgate, בעירו; “in his city, Gilead.”

Verse 14. —“nephews;” rather, “grandsons.”

—“that rode on threescore and ten ass colts.”

See chap. x, 4.

CHAP. xiii, 6. —“but I asked him *not* whence he was.” The LXX and Vulgate agree in the contrary, that she asked, but obtained no answer. For ולא, their copies had ולי, and omitted the suffix ו after the verb שאלתי. The Masoretic seems the better reading.

Verse 18. —“secret;” rather, with the margin, “wonderful.” But for פלאי, read with several MSS. פלוא.

Verse 19. —“the Lord: and the angel did wonderfully,” &c.; rather, “to Jehovah, who did a wonderful thing, while Manoah and his wife looked on.” For ומפלא, a great number of Kennicott’s best MSS. have ומפלוא. I have sometimes thought that the

true reading might be **המפליא**, to be in connection with **לעשות**, as a title of Jehovah, and that the words **ומנח ואשתו ראים** have crept in, improperly, in this place from the following verse. So that the whole of this 19th verse should stand thus :

19. "So Manoah took a kid, with a meal-offering, and offered it upon a rock to Jehovah, who is wonderful in operation. 20. And it came to pass," &c.

Verse 21. "Then Manoah knew," &c. *i. e.* he was convinced. By his conduct, by his offering sacrifice, and by the title he applied to Jehovah, (if the conjecture concerning the true reading of the 19th verse be well founded), it should seem that he had some suspicion who the angel was, as soon as the angel declared that his name was Wonderful.

Verse 23. —"nor would as at this time have told us such things as these;" rather, "nor would have revealed unto us *what by the time has actually taken place.* **בזאת—בעת**. This conversation seems to have taken place at some little distance of time after the last appearance of the angel of Jehovah, when Manoah's wife found herself pregnant, and knew by the state of her pregnancy that her conception must have commenced since the time the angel of Jehovah first promised it. To the particular fact of her preg-

nancy she alludes by the word **בָּאָה**, and to the time of it by the word **בָּעָה**. These two things taken together, that she was now pregnant, and that her conception was posterior to the angel's promise, make a complete proof, that she and her husband were still objects of the angel's favour, and had nothing to apprehend.

CHAP. xiv, 10. —“and Samson made there feast.” The LXX add “for seven days.”

—“young men,” *i. e.* bridegrooms.

Verse 15. —“on the seventh day.” The LXX say “the fourth,” which is more consistent with the context. The difference between the textual reading **וּדְבִיעֵי** and **וּשְׂבִיעֵי**, which must have been the reading of their copies, lies only in the letters **ש** and **ד**.

—“unto us.” For **לָנוּ**, the LXX and Vulgate had **לָךְ**, “unto thee,” which is the better reading.

—“have ye called us, to take that we have? Is it not so?” For **הֲלֹא** at the end of the verse, read **הֲלֵאנָה**, “have ye called us hither to take that we have?” See Houbigant.

Verse 18. —“before the sun went down.” This is the proper rendering of the words **בְּסֶרֶס יָבֹא הַחֲרֹסֶה**. Nothing can be more ridiculous and absurd than the

interpretation proposed by some of the divines of the Hutchinsonian school, "before it went towards the sunward," which, they say, is the literal rendering of the words, taking the final ך for the suffix of local motion, or of the place to which. See Spemman's Inquiry, p. 205. But how will they expound the pronoun *it*? That sunset is the time meant is pretty generally agreed. Now, what is it that, at the season of sunset, goes to the sunward? Would they say "the day?" But in what sense does the day go sunward at sunset? If by day, they would say we are to understand that part of the atmosphere, which is agitated and *put in a bustle* by the solar light falling upon it, which they with great truth contend to be the proper sense of the word יום, I ask, how this *day* goes sunward at sunset, or at any other season? That part of the atmosphere, which is *now* day, at sunset is carried *from* the sun by the diurnal rotation, and ceases to be day, and another part is brought sunward, or brought under the sun, and receives his rays, and becomes *day*. So that the day, which now is, can with no propriety of speech be said to go sunward. But what is now night is *coming* sunward. The word יום occurs for the sun only in three places, perhaps only in two,

(see Judges viii, 13), of which this is one. In the other two it is masculine. But in this the final ך is purely paragogic. I would not say it is the feminine termination, because the word is the nominative of a masculine verb. At the same time, nouns truly feminine are in many instances connected with verbs of the masculine form. Granting, what the Hutchinsonians contend, that **חַיִּים** properly denotes the fire in the sun; yet since at sunset the heat of the sun, no less than his light, is withdrawn for the night season from any particular place, to which he sets; the solar fire may, with little less propriety than his light, be said to depart at sunset from every such place. For even the light departs not from the place, but the place from the light. For although the light, emitted from the sun, be indeed in motion in every region of the universe, except where it is intercepted by the intervention of opaque bodies, yet it is not by *that* motion that light is taken away from any particular place upon the earth's surface, but the place, by the earth's motion, is taken away from the light. And by the same means it is taken away from the warmth of the sun, which warmth is the effect of the fire burning in the sun. To say, therefore, that the warmth of the sun goes from a parti-

cular place, is no greater impropriety of speech than to say his light goes, an expression which the sacred writers confessedly use. And to say that his fire is gone, when the thing meant is that his warmth is gone, is only to use a metonymy. It is to put the name of the cause for the name of the effect. But to say the day goes sunward, were to use no intelligible figure of speech at all, but to talk nonsense.

The learned Mr Parkhurst, aware, it may be supposed, of these objections, takes another method to avoid the impropriety of speech, which is supposed to be involved in the expression, according to the common interpretation of it. He supposes that the time meant is not sunset, but the forenoon of the day. And he says the words should be rendered, "before *it* [the place or city] came towards the solar orb;" *i. e.* to the meridian; before mid-day or noon. . See Parkhurst, **כב**, 1. But the objection to this exposition is, that no place or city has been mentioned in the context, in the whole preceding part of this story (taking the beginning of it from the 8th verse), which may be understood here as the nominative of the verb **יבא**, or which the pronoun 'it' in English may rehearse. And nothing can be more unreasonable than to suppose that the

name of a place, not once named, is to be understood as the nominative of a verb, for which the sentence itself presents a nominative; when the impropriety of speech, to be avoided by this unnatural construction, is nothing more than that, according to the more obvious construction of the words, a relative motion of the solar warmth will be described in terms, which, taken strictly, would imply, that an absolute motion was competent to the solar fire. Which impropriety, as has been observed, is very little more than is actually used by the sacred writers, when in the very same terms they ascribe the same sort of motion to the solar light, to which they in those terms perpetually ascribe it.

Some copies of the LXX, instead of *πριν ἢ δοῦναι τον ἥλιον*, have *προ του ἀνατελῆαι τον ἥλιον*. But it is absurd to suppose that the company assembled before sunrise on the last day of the banquet to settle the wager. Nor is it likely that it was settled before noon. It is more natural to suppose that Samson's thirty guests, having ensured their own success, partook of his hospitality, and kept him in expectation of winning to the last moment. Sunset, therefore, is the season intended by the sacred writer, as it is indeed the season, which his expressions, in their most

obvious construction, naturally describe; and the certain conclusion from this passage is, that the distinction set up by Mr Hutchinson between שמש and כח is imaginary; at least, that whatever foundation there may be for it in the etymology of the words, it was not nicely observed by the sacred writers; that the two words, as used by them, are only different names of the same thing, the sun.

I mean not, however, to insinuate that all Mr Hutchinson's etymological distinctions are equally groundless; on the contrary, his writings (though he is often mistaken, often rash, and always too positive) deserve great attention.

CHAP. xv, 4. —“foxes.” See Merrick on Ps. lxiii.

Verse 7. This verse is thus rendered by the LXX and Theodotion: *Και εἶπεν αὐτοῖς Σαμψων, ἵαν ποιησῆτε οὕτως οὐκ εἰδοκῆσιν, ἀλλὰ τὴν ἐκδικῆσιν μου ἐξ ἑνὸς ἱπποστοῦ ὑμῶν ποιήσομαι.* Whence Houbigant conjectures that the words *יחצוהו* *קח* should be restored, as the reading of their MSS., between the words *תאמר* and *כי*. “Although ye have done this, I am not satisfied without I take my revenge upon you, and afterwards I will be quiet.” The agreement of the LXX and Theodotion gives great probability to the emendation.

Verse 8. —“ in the top ;” rather, “ in a cleft.”

Verse 15. —“ a new jaw-bone.” טרייה, “ green and moist, the jaw-bone of an ass but lately dead.” See Bochart, Hieroz. vol. i, 202—205.

Verse 16. —“ heaps upon heaps ;” rather, “ I have made havoc of them.” See LXX, Vulgate, Parkhurst, Houbigant. The text requires no emendation.

Verse 19. —“ an hollow place that was in the jaw-bone ;” rather, “ the mortar-hole, which is in Lehi.” See Parkhurst, כחש.

CHAP. xvi, 2. “ And it was told”— At the beginning of the verse, read, with the LXX and Houbigant, ויגר.

Verses 13, 14. It is very evident that much is wanting at the end of the 13th and the beginning of the 14th verses. The deficiency may be supplied from the version of the LXX, which is to this effect:

13. —“ and he said unto her, If thou braid the seven locks of my head with yarn, and fasten them with a peg unto the wall, then I shall be weak as any other man.

14. “ So she laid him to sleep, and braided the seven locks of his head with yarn, and hammered them with pegs into the wall, and said unto him,” &c.

Verse 27. —“there were upon the roof,” &c. What was the form of this banqueting house, or temple, that 3000 persons on the flat roof could have a sight of Samson below, when at the same time two central pillars made the support of the whole building?

Verse 29. —“and on which it was borne up, of the one,” &c. ; rather, “and strained against them, the one with his right hand, and the other with his left.”

CHAP. xvii, 2. —“that were taken from thee, about which thou cursedst, and spakest of also in mine ears.” The order is certainly disturbed. I would read, however, with less alteration than Houbigant proposes, in this manner :

אשר לקח לך וגם אמרת באזני ואחי אלית

—“that were taken from thee, of which thou spakest also secretly unto me, and didst put me to my oath.”

Verse 3. “And he had restored ;” rather, “And he restored.”

—“his mother said.” It should seem from all the circumstances of the story, that the son, not the mother, had devoted this money to religious uses. When it was restored to the mother, she applied a small part of it for her son, to the purposes of his

vow. For וַתֹּאמֶר אִמּוֹ, therefore, I would read, וַיֹּאמֶר לְאִמּוֹ, “and he said unto his mother.”

—“for my son.” The man had a son, whom he made his priest, verse 5. But for לְבָנִי, the LXX here read לְכִרִי, καταμύνας.

—“now therefore”— rather, “now however,” or, “but now.”

Verse 4. “Yet”— rather, “So.”

Verse 5. “And the man Micah had an house of gods.” I think Houbigant’s conjecture very probable, that וַיַּעֲשֶׂה at the beginning of this verse is a corruption of וַיַּעֲשֶׂה. “And Micah made for himself a house of God.”

Verse 7. —“of the family of Judah, who was a Levite.” A Levite could not be of the family of Judah. The words therefore מִמִּשְׁפַּחַת יְהוּדָה are properly expunged by Houbigant as a manifest interpolation. I have sometimes suspected that they belong to another place, and should stand at the end of the 1st verse of chapter xix, after the word יְהוּדָה, as part of the account of the Levite’s concubine.

CHAP. xviii, 2. —“from their coasts.” מִקְצוֹתָם, “of their body.” See קֶצֶה.

Verse 7. —“and saw the people,” &c. Read thus,

ויראו את העם אשר בקרבה יושב לבטח במשפט ציונים שקט
ובטח ואין מכלים דבר בארץ יורש עזר ורחוקים &c.

—“and saw the people that was therein, living in security, with the manners and customs [כמשפט] of the Sidonians, quiet and secure, and no one offered them harm in any thing, confined within the land of [their] inheritance; and they were far from the Sidonians, and had no business with any man.”

—“living.” With Le Clerc and Houbigant, I expunge the ה at the end of the word יושבת.

—“offered them harm.” See 1 Sam. xxv, 7, 15.

—“confined;” *i. e.* confining themselves; staying at home; engaging in no enterprize of war or commerce.

Verse 21. —“and the carriage;” rather, “the heavy baggage.”

Verse 29. See Josh. xix, 47.

Verse 30. —“of the land.” For הארץ, read, with Houbigant, הארץ. The verse immediately following sufficiently justifies, demands indeed, the emendation.

CHAP. xix, 1. —“out of Bethlehem Judah.” See note, chap. xvii, 7.

Verse 2. —“played the whore against him.” אֶת-יְהוָה אֱלֹהֵי, LXX. For רָגְלָהּ, it should seem their

copies of the Hebrew gave **והורה**; “took a dislike to him,” or, “became indifferent to him.” See Parkhurst, **ורה**, VIII. This is far more consistent with the sequel of the story than the sense which the textual reading gives. The emendation differs from the present text in a single letter only, and is for that reason preferable to Houbigant’s, though his is to the same effect.

Verse 10. —“saddled;” rather, “laden.”

Verse 28. —“but none answered.” The copies used by the LXX, and perhaps by the Vulgate, seem to have had **ואין ענה ואניה**; “but none answered, for she was dead.”

Verse 30. —“consider of it.” For **לכם**, I would read with several MSS. **לבעיכם**, or **לבעי**.

CHAP. XX, 1—3. The transposition of the clauses proposed by Houbigant might make the narrative somewhat more orderly and distinct, but seems not absolutely necessary, and has not the authority of any of the antient versions to support it.

Verse 1. —“unto the Lord in Mizpeh.” Compare chap. xi, 11. If the tabernacle at Shiloh was within sight of the town of Mizpeh (which I take to have been the case), the people resorting to or assembled at Mizpeh might be said to go to, or to be

before, Jehovah. The like remark will apply to Shechem. See Josh. xxiv, 1, and the notes there.

Verse 9. —“*we will go up by lot against it.*” Read with LXX, נעלה עליה בנחל. The similitude of the two words נעלה and עליה occasioned the omission of the former.

Verse 10. —“*that they may do, when they come to Gibeah of Benjamin.*” For לעשות לבואם, read, by transposition, לבואם לעשות; “*while they go to do unto Gibeah of Benjamin.*”

Verse 15. —“*of Gibeah, which were numbered seven hundred chosen men. 16. Among all this people there were seven hundred chosen men, left-handed,*” &c. Read,

—חנבעה : והחפדו מכל היה שבע מאות איש בחור אשר יר
ימיני. &c.

15. —“*of Gibeah. 16. And of all this people were mustered seven hundred, every one a choice man, left-handed,*” &c.

Verses 18, 26, 31. —“*to the house of God;*” rather, “*to Bethel.*” It seems probable that Shiloh was at this time a district belonging to the town of Bethel, and contiguous to it, so that the tabernacle being pitched in Shiloh, was said to be in Shiloh or

at Bethel indifferently. See Josh. xxiv, 1, and the notes there.

Verses 31—33. The matter of these verses seems to lie in great disorder. Perhaps it should be arranged thus,

31 ויצאו בני בנימן לקראת העם ובני ישראל אמרו ננוס
ונתקנו מן העיר אל המסלות :
32 הנתקו מן העיר וחלו להכות מהעם כפעם בפעם
חללים בשדה במסלות אשר אחת עלה בית-אל ואחת גבעתה
כשלשים איש בישראל :
33 ויאמרו בני בנימן ננפים הם לפנינו כבראשנה וכל איש
ישראל קומו &c.

31. "And the children of Benjamin went out against the people: And the children of Israel said, Let us flee, and draw them away from the city, to the highways.

32. "They were drawn away from the city, and they began to smite of the people, as before, repeatedly. The slain in the open field, in the highways, of which the one goeth up to Bethel, and the other to Gibeah, were about thirty, men of Israel.

33. "Then the children of Benjamin said, They are smitten before us, as at the first: But all the men of Israel rose up," &c.

—"rose up out of their place." The word **קם** sometimes signifies to stand firm, to maintain his ground. This I take to be its sense here. —"stood firm every one in his station." When the Benjaminites began to exult in their supposed victory, the Israelites suddenly halted, faced about, and presented an orderly line to their pursuers.

—"out of the meadows of Gibeah." **ממדין**. Meadows could afford no situation for an ambuscade. The word must bear some other sense, if it be the true reading. Houbigant's emendation of **ממדין** is not easily to be admitted, though it is supported by the versions of the LXX and Vulgate, because the ambuscade was not placed on any particular side of the town, but all around it. See ver. 29.

Verse 34. —"against;" rather, "from over against." **ἐναντίας τῆς στρατός**, LXX. These 10,000 seem to be a third body, distinct both from the ambuscade, and from the army engaged with the Benjaminites in Baal-Thamar.

Verse 35. In this verse the sacred writer relates the event of the battle in general terms. In the sequel he resumes the story, giving the particulars of the battle, and the consequences of the victory, more in detail.

Verse 36. —“ smitten, for the men of Israel gave place,” &c.; rather, “ smitten. For the men of Israel had given place,” &c.

Verse 37. —“ drew themselves along;” rather, “ advanced.”

Verse 38. —“ that they should make a great flame, with smoke to rise up out of the city.” The word **משאת** is rendered *πυρρος* by the LXX: and by *πυρρος* they certainly understood not a single torch, but a pile of combustibles on fire. The words **הריב להעלותם** are not easily reduced to any regular construction. Perhaps the original reading may have been thus, **הריבותם משאת להעלות עשן**. “ Now it had been agreed upon between the men of Israel and the ambuscade, that they [the persons of the ambuscade] should make a large pile, to send up smoke from the city.” The alteration consists only in a transposition of the two words **להעלותם** and **משאת**, which brings the accusative of the transitive verb **הריב** next to its verb, which is its proper place; a removal of the letters **תם** from the end of the word **להעלותם** to the end of the word **הריב**, with an insertion of a **י** between **ב** and **ת**, to make the infinitive in Hiphil of the verb **ריבה** in the regular form; and, lastly, a change of **ה**, prefixed without any meaning to **עשן**,

into a ה, for the termination of the next preceding word, the infinitive להעלות. See Jer. vi, 1.

Verse 40. “But when the flame began to arise up out of the city with a pillar of smoke;” rather, “But when the pile began to send up from the city a pillar of smoke”—

—“the flame;” rather, “the conflagration.”

Verse 41. “But when the men of Israel—the men of Benjamin were amazed;” rather, “And the men of Israel faced about, and the men of Benjamin were panic-struck.”

Verses 42, 43. —“but the battle overtook them—and them— Thus they inclosed—round about, and chased them,” &c. Read,

והמלחמה הרביקתהו ואשר מהערים משחיתים אותו בתוכה:
כתר

“But the army pressed hard upon them, and the people from the cities, destroying them in the midst.

“They surrounded the Benjaminites without ceasing, they trode them down,” &c.

The change of בתוכי into בתוכה (which is the only alteration) has the authority of a MS.

CHAP. xxi, 2. —“to the house of God;” rather, “to Bethel.” See chap. xx, 18.

Verse 4. —“and built there an altar;” probably

because the altar of burnt-offerings at the tabernacle was too small for the sacrifices of the whole army. See 1 Kings viii, 64.

Verse 11. —“ hath lien by man.” The Vulgate adds, —“ but save the virgins.”

Verse 17. —“ there must be an inheritance for them that are escaped of Benjamin,” &c.; rather, “ The right of inheritance to Benjamin belongs to them that are escaped ;” or, “ The escaped have the right of inheritance to Benjamin, and a tribe must not be abolished in Israel.” The sense is, that the few that remain were the rightful heirs of the possessions of the whole tribe, and that it would not be lawful to suffer the tribe to become extinct, and to divide its property among the rest.

RUTH.

CHAP. I, 12. —“if I should say,” &c.; rather, “suppose that I should say, I have hope, that I were even to be married this very night, and were even to bear children [this night].

Verse 13. —“for them—for them.” For לָהֶם, read, with Houbigant, the masculine, לָהֶם.

Verse 14. —“and Orpah kissed her mother-in-law.” The LXX add, —“and returned to her people.” Unquestionably they found in their MSS. between the words לַחֲמוֹתָהּ and וְרוּת, the words וְחָשַׁב אֵל עַמָּה. See Houbigant.

Verse 19. —“they two.” שְׁתֵּיהֶם. Read with a great number of MSS. שְׁתֵּיהֶן.

CHAP. ii, 13. —“though I be not like unto one”—For לֹא, read, with Houbigant, לִי; —“but would I were as one”—

CHAP. iii, 1. —“rest for thee, that it may be well with thee;” rather, “a settlement for thee, which may be for thy happiness.” The original expresses that the settlement should be both advantageous and agreeable to her inclination,

Verse 2. —“winnoweth barley to-night in the threshing-floor;” rather, “winnoweth this night a floor of barley.”

Verse 3. —“put thy raiment upon thee, and get thee down.” For וישבת and וירדתי, read וישבת and וירדה. MSS.

Verse 4. —“and lay thee down.” וישכבתי, read וישכבה. MSS.

Verse 5. —“sayest unto me.” Read תאמרי אלי. MSS.

CHAP. iv, 4. —“but if thou wilt not redeem it.” For ואם לא יגאל, read ואם לא תגאל. MSS.

Verse 5. —“what day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess.” For ונאת, read ואת; and for בנתי, read with many MSS. בנתי. —“what day thou gettest possession of the field at the hand of Naomi, thou must take possession of Ruth the Moabitess.” See the antient versions. Compare verse 10, and see Houbigant.

Verse 7. —“ a man plucked off his shoe.” That is, the man who transferred the property plucked off his own shoe, and delivered it to him to whom the transfer was made. Therefore the kinsman said unto Boaz, Buy it for thyself, and plucked off his own shoe [and gave it to Boaz, in token of his voluntary transfer of his right to Elimelech’s patrimony]. See LXX. Upon this antient form of a transfer of property, the law, Deut. xxv, 7—9, seems to have been founded.

Verse 11. —“ make the woman—like Rachel and like Leah—and do thou worthily in Ephratah, and be famous in Bethlehem;” rather, “ grant that the woman—may be like Rachel and like Leah—and set a good example in Ephratah, and that her name may be famous in Bethlehem.” —“ acquire fame,” קראשם, read קראשקה, as in verse 14, קראשמי. The subject of this whole 11th verse is Ruth, not Boaz. “ Qui si ageretur in his verbis ועשה חיל, legeretur ואתה, ‘ tu vero,’ עשה חיל, ‘ fac virtutem,’ ut ope pronominis transitus fieret ad Boaz ab ipsâ Ruth, de quâ mox sermo erat. Ita interpretatur cum Vulgato Syrus. Vide ipsum, non autem Latinum ejus interpretem.” Houbigant ad locum,

—“ which two.” שתיהם, read שתיהן. MSS.

Verse 14. —“a kinsman.” נאָ here seems to mean the son which Ruth had born, Naomi's grandson.

—“that his name may be famous;” rather, “and may his name be famous.”

I. SAMUEL.

CHAP. I, 3. —“yearly;” rather, “at stated times.”

Verse 5. —“a worthy portion.” מנה אחת אפים, “a particular portion of dressed meats.” —“particular,” for herself: that is the force of the adjective אחת. Besides the portions which he sent to Peninah and her sons and daughters in common, he sent a special portion of meats ready dressed [literally, ‘baked,’ אפים] to Hannah, for herself.

The copies used by the LXX seem to have had another reading.

ולחנה יתן מנה אחת כי אין להילד אפס כי חנה אהב.

“And unto Hannah he sent a single portion, because she had no child. Nevertheless he loved Hannah, although,” &c. But there is no necessity to depart from the textual reading.

—“but the Lord;” rather, “although Jehovah.”

Verse 16. “Count not thy handmaid for a daughter of Belial.” Houbigant’s emendation, though

merely conjectural, is very plausible. For לפני בת, he would read כבת לפניך.

Verse 23. —“his word.” רבו. The LXX read רבו, “thy word.”

Verse 24. —“with three bullocks.” It appears by the following verse that they took with them but one bullock. For בפריכם שלשה, therefore, read, with Houbigant, upon the authority of the LXX, בפר שלשה; “with a bullock of the third year.”

Verse 25. —“a bullock.” את דפר, “the bullock.”

CHAP. ii. See a translation of the first ten verses of this chapter, which is Hannah's thanksgiving, with notes thereon, in Volume III.

Verse 25. —“the judge shall judge him;” rather, “God shall judge him.”

Verse 29. —“in my habitation.” מעון. The word has certainly no meaning here. Houbigant would read תעון, “ye do wickedly.”

Verse 31. —“thine arm, and the arm”— rather, “thy seed, and the seed”—

Verse 32. “And thou shalt see an enemy in my habitation,” &c. Here again the word מעון is inexplicable. Houbigant would read עין; and with this emendation he renders the passage thus: “And thou shalt behold whatever good shall happen unto

Israel with sorrow and envy, for there shall not be," &c.

CHAP. iii, 3. "And ere the lamp of God went out," &c. "The lamps of the candlestick in the sanctuary burnt in the night-time only." See Exod. xxvii, 21; xxx, 7; 2 Chron. xiii, 11.

Verse 21. "And the Lord appeared again," &c. It should seem that for the sins of Eli's sons, the oracular voice in the sanctuary had been for some time discontinued. Eli, we find, is warned of the destruction of his family (chap. ii, 27, &c.), not by a voice from the cover of the ark, but by a prophet. But from the first call of Samuel, the oracle was regularly uttered in the sanctuary as in former times. See Exod. xxv, 22, and Numb. vii, 89. There seems to be no necessity for Houbigant's emendation here, but the first sentence of the following chapter should certainly be joined to the end of this.

"And Jehovah was manifested again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh, by the word of Jehovah, and the word of Samuel came to all Israel."

—"by the word of Jehovah;" *i. e.* by the voice between the cherubim. Jehovah spake immediately to Samuel, and Samuel reported to the people,

what Jehovah said to him; and in this manner, Jehovah was again, as in former times, manifested in Shiloh.

CHAP. iv, 8. —“ with all the plagues in the wilderness.” Between the words **בְּמִדְבָּר** and **מִלֵּל** insert, upon the authority of the Chaldee and Arabic versions, **וְהַעֲשִׂים נִפְלְאוֹת**; —“ with all the plagues, and wrought wonders in the wilderness.”

Verse 18. —“ Eli sat upon a seat by the wayside, watching.” Read,

עָלִי יֹשֵׁב עַל הַכֵּס בְּעַד יַד הַשַּׁעַר יָדוּד מִצֶּפֶה

—“ Eli sat upon the seat close by the side of the gate, watching the road.” See the version of the LXX, and compare verse 18. The change of **י** into **יִ** is justified by many of Kennicott’s MSS.; but this alone is not a sufficient emendation.

Verse 21. —“ (because——husband).” I am inclined to think that the whole of this parenthesis is an interpolation.

Verse 22. “ And——Israel: for——is taken;” rather, “ Now——Israel, because——was taken.”

CHAP. v, 6. —“ and smote them with emerods;” rather, “ smote them in the fundamentals.” See LXX, Vulgate, Aquila, and Symmachus. The Vulgate adds to this verse, —“ Et ebullierant villæ et

agri in medio regionis illius et nati sunt mures, et facta est confusio mortis magnæ in civitate." The LXX have an addition to the same effect. Houbigant and Kennicott with good reason suppose that the corresponding words have been lost from the Hebrew text. See chap. vi, 4, 5.

Verse 9. —“and they had emerods in their secret parts;” rather, “and their fundaments became ulcerous.” See Vulgate and Aquila.

Verse 12. —“were smitten with the emerods;” rather as in verse 6, “were smitten in the fundaments.”

CHAP. vi, 4. —“five golden mice.” In the LXX, according to the Vatican, the number of mice is not mentioned. The mice must have been many more than five, for they were according to the number of towns and cities, not of lordships. See verse 18.

Verse 18. —“the great stone of Abel, whereon,” &c. For אבן, two or three of Kennicott's MSS., and one of De Rossi's, have אבן, and this was the reading of the LXX. —“the great stone, whereon,” &c.

Verse 19. —“fifty thousand three score and ten men.” Only three score and ten, according to the reading of three MSS. of Kennicott's, confirmed by

the authority of Josephus. See Kennicott's Dissertation.

CHAP. vii, 2. —“ And it came to pass,” &c. Rather,

2. “ Now it was so, that from the day the ark was placed at Kiriath-jearim, the time was long, for it was twenty years, that all the house of Israel pined after Jehovah : 3. Then Samuel spake,” &c.

The sense is not, what our English Bibles seem to express, that the whole time of the residence of the ark at Kiriath-jearim was only twenty years. It was certainly much longer. For the ark continued there all the reign of Saul, and part of David's reign. See 2 Sam. vi, and 1 Chron. xiii. But the sacred historian affirms in this place, that from the first placing of the ark at Kiriath-jearim, twenty years passed of anxious expectation of Jehovah's interposition for the deliverance of his people, before Samuel gave them any hope. That at the expiration of that time Samuel promised them deliverance upon their complete renunciation of their idols. This is the sense clearly expressed in the original, and rendered in the version of the LXX and Vulgate.

Verse 14. —“ Eckron,” &c. See Josh. xv, 45, 46; xiii, 3.

This seventh chapter seems to contain a general account of things in Israel, from the twentieth year after the settlement of the ark at Kiriath-jearim, to Samuel's death. The subsequent chapters to xxv, 1, give the history of the same period in detail. It was from the end of the twentieth year that Samuel's government commenced. These twenty years formed an interregnum between Eli's death and Samuel's entrance upon the office of judge. The victory at Mizpeh was his first military exploit. The victories mentioned afterwards, by which Eckron and other cities were recovered, took place undoubtedly after Saul's elevation to the throne, and made a part of his victories.* For it cannot be supposed that, after the recovery of those towns, the Israelites should be without sword or spear, except what were in the hands of the king and his sons. See chap. xiii, 22.

CHAP. viii, 16. —“and your goodliest young men.” “Goodliest young men” seem oddly coupled with “asses.” For בחריכם, the LXX certainly read בקריכם; “and your best herds.”

CHAP. ix, 9. This parenthesis is certainly mis-

* I think there is great room to doubt whether the victory at Mizpeh was before it. See chap. ix, 16.

placed. It would come in properly between the 11th and the 12th verse, where Houbigant places it.

Verses 12, 14, 19, 25. —“ high place;” rather, “ house of worship.”

Verse 14. —“ city: and when they were come into the city,” &c.; rather, “ city. As they were going along through the middle of the city,” &c.

Verse 18. —“ in the gate.” בִּתְּחֵל הַשַּׁעַר; rather, with LXX, בִּתְּחֵל הָעִיר; “ in the middle of the city.”

Verses 23, 24. Houbigant corrects this perplexed passage by bringing the words לֹאֲכֹל הָעָם קִרְאָתִי from the middle of the 24th verse, where they have no meaning, to the end of the 23d.

23. “ And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by, saying I had invited the people.

24. “ So the cook took up the haunch, with what belonged to it, and set it before Samuel, and said, Behold what was reserved is set before thee; Eat, for it was kept for thee for this occasion. So Saul ate with Samuel that day.”

Verses 25, 26. —“ Samuel communed with Saul upon the top of the house. 26. And they rose early: and it came to pass,” &c.

Read, with LXX, : חִתְּמוּ לְשָׁאוּל עַל הַגִּגַּי וַיִּשְׁכְּבוּ :

25. —“ and they made a bed for Saul upon the house top, and he lay down. 26. And it came to pass,” &c. Compare Vulgate; and see Houbigant, who proposes a much greater alteration of the text.

CHAP. X, 1. —“ over his inheritance.” The LXX add, —“ [over Israel; and thou shalt bear rule over the people of Jehovah], and shalt deliver it from the hands of its enemies round about. 2. And this shall be a sign unto thee, that Jehovah hath anointed thee for a ruler [over his inheritance]. When thou art departed,” &c. The Vulgate, with the omission only of what is put between [] and with the words “ his people,” instead of the pronoun after the verb “ deliver,” has the same addition, which certainly belonged originally to the text. See Houbigant.

Verses 5, 13. —“ high place;” rather, “ house of worship.”

Verses 5, 10. —“ a company;” rather, “ a string.”

Verse 12. —“ But who is their father?” “ But who is his father? Is not Kish?” LXX.

Verse 19. —“ unto him, Nay.” See LXX, Vulgate, and Houbigant.

Verse 21. —“ the family of Matri was taken.” The LXX add, —“ and they brought the family of Matri man by man.”

Verse 25. —“the manner of the kingdom.” מִשְׁפַּט הַמֶּלֶכָה; *jus regni*; the constitutional authority and duties of the kingly office. This was a different thing from מִשְׁפַּט הַמֶּלֶךְ, the manner of the king, mentioned in chap. viii, 9, 11.

CHAP. xi, 8. —“the children of Israel—the men of Judah.” How happened it that Israel and Judah were separately numbered?

Verse 12. —“Who is it that said, Shall Saul,” &c. Read, with Vulgate, הַשָּׂאֵל.

CHAP. xii, 11. —“Bedan,” read “Barak,” LXX; or rather, “Deborah (Arabic and Syriac) and Barak,” (LXX).

—“Samuel,” read “Samson.” Arabic, and Syriac.

Verse 14. —“then shall both ye, and also the king that reigneth over you, continue following the Lord your God;” rather, “and both ye, and the king that reigneth over you, continue following Jehovah your God [it is well].”

Verse 15. —“against you, as it was against your fathers.” Read בָּנִים וּבְמִלְכֵּךְ כְּאִשֶּׁר הָיְתָה בְּאֲבוֹתֵיכֶם —“against you and your king, as it was against your fathers.” See LXX, and Houbigant.

Verse 22. “And turn ye not aside, for then should

ye go after"— After תסורו, omit לי, with MSS., LXX, and Vulgate. "And ye not aside after"—

CHAP. xiii, 1. "Saul reigned one year," &c. בן שנה שאול במלכו. υἱός τριακοντα ἔτων Σαουλ ἐν τῇ βασιλευμένῳ αὐτοῦ. Hexaplar versions. Their copies had בן שנה שלשים שאול במלכו. "Saul was thirty years old when he became king."

Verse 3.—"the garrison of the Philistim that was in Geba." The Philistim therefore yet had stations on the border: they were not therefore yet subdued in the manner described in chap. vii, 13.

Verse 5.—"thirty thousand chariots." Bochart and Houbigant would read, with Syriac and Arabic, "three thousand."

—"horsemen." What, were these horsemen? It is remarkable that the number of these horsemen was just the double of what is taken to be the true number of the chariots. See Isaiah xxi, 9, and the notes.

Verse 6.—"for the people were distressed;" rather, "for the numerous army was very near."

Verse 8.—"Samuel had appointed." Read, with several MSS. אשר שם שמאל.

Verse 12.—"I forced myself therefore"— "Necessitate compulsus"— Vulg. βιασθεις, Symm.

Verse 22. —“neither sword nor spear.” Their weapons therefore must have been arrows, slings, clubs, sharp stakes hardened in the fire.

CHAP. xiv, 4. The original gives the idea of a ford of a river, which run between the stations of the Philistim and the Israelites, which Jonathan had to pass: the course of the river from east to west. In the middle of the channel two pointed rocks: the one, nearer to the northern bank, on which Micmash was situate; the other to the southern, where Gibeah stood.

Verse 7. —“behold I am with thee, according to thy heart.” Read, with LXX and Houbigant, כלבך כלבני; “behold I am with thee; my heart as thy heart.”

Verse 15. —“so it was a very great trembling;” rather, “and it was a panic [sent] of God.” To the same effect the LXX.

Verse 18. —“for the ark of God was at that time with the children of Israel.”

—“with the children”— וּבְנֵי. The conjunction never renders ‘with.’ One MS. of Kennicott’s has עִם בְּנֵי. The LXX read לִפְנֵי. But what was this ark of God, which was at hand in the camp, which Saul commands the priest to bring? The ark of the

covenant was at Kiriath-jearim, and certainly not to be moved but by the express command of God, or upon signal given for its removal, as in the wilderness. The Israelites, in the latter end of Eli's time, had suffered for their presumption, when they removed it from Shiloh to the field of battle, without any previous command or permission on the part of God. See chap. iv. It is not likely that they would so soon repeat the same crime, or that Saul, so lately seated on the throne, would give so extraordinary an order. The word *הגיש* is ambiguous, and may render either 'bring hither,' or 'go to.' Aquila and Symmachus render it in the latter sense: *προσ-ελθε και κειστω του Θεου* but then they add expressly, that this ark, to which the priest, according to their version, is to resort, was in the camp; *ην γαρ συν τοις υιοις Ισραηλ εν τη παρεμβολη*. And upon another occasion we read of an ark in the camp, which cannot be understood of the ark of the covenant. 2 Sam. xi, 11. From the latter part of this first book of Samuel it appears, that during Saul's life, both Saul and David were possessed at the same time of the instruments of oracular consultation, of which an ark, with the cherubic emblems, seems to have been an essential part. Mr Hutchinson's conjecture,

therefore, that the Israelites, in these times, had more emblematic arks than one, deserves great attention, though the exposition which he offers of this verse is inadmissible. See his Works, vol. vi, p. 148—151. And his reasoning upon a very forced interpretation of Numb. ii, 17, compared with Numb. x, 33, is weak and ill-founded.

Verse 21. “Moreover the Hebrews,” &c. Read, with LXX, הַעֲבָדִים אֲשֶׁר הָיוּ לַפְּלִשְׁתִּים אֲשֶׁר עָלָו
&c. עִמָּם בְּמַחֲנֵה נִסְבְּרוּ גַם הָמָּה לַחַיִּת

“And the slaves that belonged to the Philistims before that time, which went up with them to the camp, they also changed sides [deserted] to take part with,” &c.

Verse 22. —“in the battle.” The Vulgate adds, —“et erant cum Saul quasi decem millia virorum.” The LXX have the like addition, but they place it at the end of the following verse.

Verse 25. “And all they of the land came to a wood.” For וְכָל הָאָרֶץ, one MS. of Kennicott’s has וְכָל הָעָם; “and the whole army came to an *apiary*.”

Verse 26. —“into the wood;” rather, “into the *apiary*.”

Verse 41. —“give a perfect lot.” See LXX, Vulgate, and Houbigant.

Verse 48. —“ he gathered a host ;” rather, “ he had good success.”

CHAP. xv, 16. —“ stay ;” rather, “ give me leave.” Samuel asks permission of the king to speak his mind freely.

Verse 17. —“ when thou wast little—wast thou not made the head”— rather, “ although thou wast little—art thou not the head”—

Verse 23. “ For rebellion,” &c. ; rather, “ For the crime of divination is disobedience, and the sin of idolatry is obstinacy.”

CHAP. xvi, 7. —“ for the Lord seeth not as man seeth.” Read, with LXX and Houbigant,

כי לא אשר יראה האדם ראה אלהים :

“ for not as man seeth, seeth God.”

Verses 14—23. See chap. xvii, 12—31.

Verse 16. “ Let our lord now command thy servants, which are before thee, to seek out”— Read, with Vulgate and Houbigant, ועבדיו. “ Let our lord now command, and thy servants, which are before thee, will seek out”—

Verse 18. —“ a mighty valiant man ;” rather, “ a man of worth.” It should seem, by the character given of David in this verse, which describes him as a man of full age, and of established reputation for

probity, valour, and discretion, that several years must have passed since Samuel anointed him. Hæc demonstrant aliquot annos intercessisse inter Davidis pueri pastoris inaugurationem et ingressum ejus ad aulam Saulis.

Verse 20. —“ an ass laden with bread.” חֵמֶר לֶחֶם, an homer of bread. See LXX, Houbigant, and Parkhurst, חֵמֶר, vi.

CHAP. xvii, 4. —“ whose height was six cubits and a span.” His height therefore, in English measure, was 11 feet 10.277 $\frac{1}{2}$ inches.

Verse 5. —“ and the weight of the coat was 5000 shekels.” 5000 shekels of the Mosaic standard is equal to 42 lb. 2 oz. 453 grs. Troy.

Verse 7. “ And the staff” — For מִטָּה, read, with Masora and many of the best MSS., רֹדֶף.

—“ 600 shekels” is equal to 5 lb. 40 grs. Troy.

Verses 12—31. These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion, as to suggest that, in the next revisal of our public translation, these twenty verses should be

omitted. But I hope that whenever a revision of our public translation shall be undertaken, the advice of this learned critic in this instance will not be followed. It appears indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician.

1st, David was quite a youth when he engaged Goliath, (verses 33, 42); when he was introduced to Saul, as a musician, he was of full age, (chap. xvi, 18).

2dly, His combat with Goliath was his first appearance in public life, (verse 56), [וַיִּהְיֶה עַל־מִלְחָמָה]; when he was introduced as a musician, he was a man of established character, (chap. xvi, 18.)

3dly, His combat with Goliath was his first military exploit, (verses 38, 39). He was a man of war when he was introduced as a musician, (chap. xvi, 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the ten last verses of the preceding chapter, which relate Saul's madness and David's introduction to the court upon that oc-

casion, are misplaced. The true place for these ten verses seems to be between the 9th and the 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chapter xvi, and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed.

Verse 15. "But David went, and returned from Saul;" *i. e.* that whilst his brethren remained constantly with the army, David went, and came. It is not implied in this verse that David had previously resided at the court of Saul, and left the king upon the occasion of this war. This and the preceding verse are to be taken in connexion. And the fact asserted is, that David's three eldest brethren were in the army, but David was there only now and then, when his curiosity brought him.

Verse 29. — "Is there not a cause?" rather, "Was it more than a word?"

Verse 39. — "and he assayed to go," &c.; rather, "and he was awkward in going;" or, "and he moved awkwardly, because he was not accustomed. And David said unto Saul, I cannot stir in these, for I have not been accustomed."

—“he was awkward in going,” or, “he moved awkwardly.” ויאל ללכת. ἐκοπιασεν περιπατησαι, LXX. και ἰσκαζεν ἀπειρος ὢν, Symmachus. και ἐχάλαιεν Δαβὶθ ἐν τῇ βαδίζειν, Hexaplar versions. I refer the verb ויאל to the root אל. See that root in Parkhurst’s Lexicon.

—“because he was not accustomed.” כי לא נסיתי. ὅτι οὐ πεπειραμαι, LXX. ἀπειρος ὢν, Symmachus. ὅτι ἀπειρος ἦν, Hexapl. —non enim habebat consuetudinem, quia non usum habeo. Vulg.

CHAP. xviii, 9. —“eyed.” Read, with Masora and MS., עין.

Between this and the next verse, the ten last verses of chapter xvi. should be inserted.

Verse 10. —“on the morrow.” On the morrow of what day? The difficulty of answering this question would not be increased by the proposed insertion of the ten last verses of chap. xvi.

—“and he prophesied in the midst of the house.” ויחנבא. —“per ædes baccharetur,” Castalio; literally, “he played the prophet;” *i. e.* he was frantic. נבא, in Kal, “to prophesy.” In Hithpael, “to imitate the prophetic ecstasy;” which imitation may be either voluntary, as in the case of imposture, or involuntary, as in the case of possession. The latter

is the case here; and the verb is well rendered by Castalio by the Latin "bacchari." Sometimes the verb in Hithpael may signify no more than to join in the worship of the prophets. See chap. x, 10, 11, and xix, 20, 21.

Verse 18. — "and what is my life [or] my father's family in Israel;" rather, "and what is the condition of my father's family in Israel." See Houbigant.

Verse 19. "But the fact was that at the time when Merab the daughter of Saul was given [*i. e.* was offered] to David, she had been already given to Adriel the Meholathite to wife." The king's proposal to David was wholly fraudulent. Had David escaped the dangers of the war, and performed the condition, still he could not have had this daughter of Saul.

Verse 21. — "in the one of the twain;" rather, "in one way or another."

Verses 26, 27. — "law: and the days were not expired. 27. Wherefore David arose," &c.; rather,

26. — "law. 27. And before the time was expired, David arose." So the LXX, Vulgate, Castalio. A time it seems was set, within which David was to perform the condition.

CHAP. xix, 13, 16. —“ an image ;” rather, “ the teraphim.”

18. —“ and put a pillow of goats-hair for his bolster.” וְאֶת פִּכְדֵי הָעֵיִים; “ and the network of goats-hair ; שָׂמָה מִרְאשֹׁתָיו, they placed about its pillows.”

—“ the network of goats-hair,” *i. e.* the mosquito curtains. See Parkhurst, כִּכְר, iv, and רִאשׁ, xii.

—“ with a cloth ;” rather, “ with a coverlid.”

16. —“ an image,” &c. ; rather, “ the teraphim in the bed, with network of goats-hair about its pillows.”

CHAP. xx, 1. “ And David fled from Naioth in Ramah.”

The death of Samuel might be the occasion of David's removal from Naioth. That Samuel was dead, at the time of David's final flight from Saul's court, which is recorded in this chapter, seems probable from this circumstance ; that from this time forward it appears not that David, upon any occasion, either sought or received advice from Samuel. When he flees from Saul's court, he repairs to Nob ; where he is entertained, not by Samuel, but by Abimelech the priest : (chap. xxi.) Afterwards, when he is advised to remain within the territory of Judah, the advice is delivered, not by Samuel, but by Gad :

(xxii, 5.) He consults Abiathar, not Samuel, about the defence of Keilah : (xxiii, 9—12.) In short, Samuel appears no more in the whole story, till we read of his death, chap. xxv. For what reason the mention of his death is reserved for that place appears not.

Verse 6. —“ a yearly sacrifice ;” rather, “ a stated sacrifice.”

Verse 9. —“ for if I knew,” &c. ; rather, “ for if I know for a certainty that it is determined on the part of my father to bring evil upon thee, and I tell it thee not”— “ Suspensa est sententia ut solet esse in ejusmodi juramentis.” Houbigant ad locum.

Verse 12. Between דוּר and ידוּחַ, two MSS. of Kennicott's have דוּ.

מֶדֶד שְׁלִישִׁית, ‘ the morrow of the third day ;’ i. e. the day after to-morrow. וְלֹא, ‘ necne,’ ‘ or not.’

The entire passage I would render thus :

12. “ And Jonathan said unto David, as Jehovah God of Israel liveth, I will surely sound my father [כַּעַת] at a convenient season [מֶדֶד שְׁלִישִׁית] the day after to-morrow, and behold it is either well with David or not ; then I will send unto thee, and give thee information.

13. “ So Jehovah do to Jonathan, and much more,

if it please my father to do thee mischief; I will accordingly give thee information," &c.

Jonathan engages for two things; to give David notice if any immediate mischief is intended, and to give him notice if it should be intended at any time hereafter. That the affirmative form of asseveration is used after the execration: "So Jehovah do to me, and more." See 1 Kings. xix, 2.

Verse 14. [וְאִם עָרַנִּי חַי] "And it shall not be [חַי] so long as I may chance to live, וְאִם עָרַנִּי חַי] [וְאִם עָרַנִּי חַי] that thou shalt not religiously shew me kindness, that I die not."

חַי, 'kindness of Jehovah;' i. e. religious kindness, to which thou art bound by the tenor of thy oath.

Verse 15. "But also thou"—rather, "And thou"—

Verse 16. This 16th. verse may be understood as the close of Jonathan's adjuration, and should be thus rendered: "But let Jonathan be cut off with the house of David, and Jehovah require it at the hand of David's enemies." He desires to be considered as united to David's family, that his fortunes may thrive or decline with those of David's house, and his calamities be revenged upon David's enemies.

CHAP. xxi, 2. —“and I have appointed”— Read, with LXX, Vulgate, Symmachus, and Houbigant, וְיָמְדָה.

Verse 5. —“and the vessels of the young men are holy, and the bread,” &c. The passage is certainly obscure. But this is certain, that David never uttered the nonsense which this translation puts into his mouth. Castalio gives the probable meaning of the place: —“suntque corpora famulorum casta. Quod si profectio ipsa profana fuerit, at hodie quidem lustrabitur in corporibus.” * This version he explains in a note, in these words: —“si forte mei famuli, tum quum profecti sunt, fuerant cum uxoribus, at hodie quidem parierunt, quoniam hic dies tertius est, quod temporis spatium lustrandis corporibus est destinatum.”

כלי, ‘vessels,’ the body, more especially a particular member of the body: as the corresponding

* Queen Elizabeth’s translators render the passage to the same effect. They render כִּי וְיָמְדָה by ‘how much more,’ which were better rendered by ‘nevertheless,’ or ‘yet for certain.’ Otherwise their translation differs not from Castalio. The alteration, in our public translation, like many others, for the worse, was made, as I suspect, upon the authority of no better critic than Le Clerc.

λουσ, is used in the New Testament. See that word in Parkhurst's Greek Lexicon.

יָקִרְשׁ, 'lustrabitur;' impersonally, sanctification shall be made in their vessels.

CHAP. xxii, 14. — "and goeth at thy bidding." וְיָרָא אֶל מְשַׁמְעָתִי. A very obscure phrase. If I were to venture upon a conjectural emendation, it should be וְיָרָא for וְיָרָא; "and alway ready at thy summons." The readiness which this word would particularly express, would be a readiness for military service. See Parkhurst, יָרָא, II.

Verse 15. — "nor to all." Read יָבֵל, with three or four of Kennicott's Codd.

CHAP. xxiii. — Between the 1st and 2d verse, the 6th should be inserted. See Houbigant.

Verse 9. — "that Saul secretly practised mischief against him;" rather, "that Saul was coming against him, intent upon mischief." There was no secrecy in Saul's present practices. See Houbigant.

Verses 15, 16, 18, 19. — "wood." יָרֵשׁה, "in the most solitary recess."

Verse 25. "Saul also," &c.; rather thus, "For when Saul and his men set out to search for David, then they told David, and he went down to a rock, and abode in the wilderness of Maon. And Saul

heard it, and pursued after David in the wilderness of Maon."

—"to search for David." I read with some of Kennicott's Codd. לבקש את דוד.

CHAP. xxiv, 3. —"in the sides of the cave." בִּירְכֵי הַמְּעֵדָה. *isartous tou anagali*, LXX. —"in interiore parte speluncæ." Vulg.

Verse 10. —"and some bade me kill thee;" rather, with Vulgate, "and I thought to kill thee."

—"but mine eye spared thee." Read, with Vulgate and Houbigant, וְעֵינִי עָלָיו.

CHAP. xxv, 1. "And Samuel died"— See note, chap. xx.

According to Josephus, Samuel was judge, after Eli's death, for the space of twelve years before Saul was king. He lived, after Saul became king, eighteen years. Saul by this account must have survived Samuel ten years.

Verse 3. —"churlish and evil in his doings;" rather, "harsh and ill-mannered,"

Verse 24. "Upon me, my lord," &c.; rather, "in me, my lord, there is blame." Abigail's language is merely that of humble acknowledgment.

Verse 27. "And now this blessing—let it even be given"— Read, with Vulgate and LXX, וְעַתָּה

קח נא חביתה הזאת; “And now, I pray thee, accept this small present—and let it be given”—

Verse 33. —“blessed be thy advice;” rather, “blessed be thy gentle manners.” *ὁ ἡσυχος σου*, LXX.

CHAP. xxvi, 8. —“with a spear, even to the earth at once.” Read, בתניו בארץ; “with his own spear to the earth at one stroke.”

CHAP. xxvii, 7. —“Philistims was a full year and four months.” The Vulgate makes the time only four months, as if his copies omitted the word ימים after פלשתים, and the conjunction ו prefixed to ארבעה. The omission of ימים is supported by one MS. of Kennicott’s, that of ו by three, if not by four. The LXX give the same time of four months; yet their version plainly confirms the reading of some word for *μηνες* after פלשתים, but without the ו prefixed to ארבעה. I think the true reading likely to be thus, פלשתים ימי ארבעה חדשים —“Philistim, was the exact space of four months.” Houbigant would insert the word שנה between פלשתים and ימים. But the authority of the antient versions, confirmed in some degree by Kennicott’s collations, seems in this case the safest guide.

Verse 8. —“for those nations,” &c. Very obscure in the original: the sense doubtful.

Verse 10. —“ Whither have ye made a road to-day?” Read, with LXX, Vulgate, and Houbigant, אל כי משחתם חיות; “ Upon whom have ye made an incursion to-day?”

CHAP. xxviii, 12. “ And when the woman saw Samuel, she cried with a loud voice,” &c. “ Quia videlicet Samuel insperato adveniebat, et antequam magicis suis artibus uteretur. Propterea Samuel post de Saule, non de sagá, conqueritur, qui molestus sibi esset, et eventum belli, qualis futurus esset, consilio tam inutili quàm pravo inquireret. Ex quo sequitur, Samuelem, non magicis artibus, sed Dei numine fuisse excitatum.” Houbigant ad locum.

Verse 16. —“ and is become thine enemy.” The LXX and Vulgate seem to have read ידיו עם רשע. But the Masoretic reading (which appears to have been the reading of Aquila, Symmachus, and Theodotion) may stand, and is very good sense, if for לו, in the following verse, we read לו, which is the reading of three of Kennicott's Codd. and three of De Rossi's.

Verse 17. —“ to him;” rather, “ to thee.” See the preceding verse.

CHAP. xxix, 3. —“ since he fell [unto me];” rather, “ since he deserted,” i. e. from Saul, his master.

Verse 6. —“ and thy going out and thy coming in with me in the host is good in my sight.” Well paraphrased by Houbigant: —“ et mihi maxime placeret, ut operam tuam militarem tu mihi dares.”

CHAP. XXX, 8. Read, with two MSS. of Kennicott's, הארדף.

Verses 9, 10. The text seems to have suffered here by transposition. I would read,

9. “ So David went, he and the six hundred men that were with him, and came to the brook Besor. And David pursued, he and four hundred men.

10. “ And the rest staid behind: even two hundred men staid behind, who were so faint, that they could not go over the brook Besor.” See Houbigant.

Verse 17. —“ from the twilight unto the evening of the next day;” i. e. from the morning twilight to the following evening: for that is all the words necessarily signify.

Verse 20. This 20th verse is certainly corrupt. I should guess that the sense of it, as it stood originally, hath been, that David recovered his own flocks and herds, and that they were driven in triumph in the front of the recovered spoil, and proclaimed to be David's own property. Perhaps the true reading may be thus:

ויקח דוד את כל הצאנו והבקר נהגו לפניו. &c.

"And David took all his flocks and his herds. They drove before him all that cattle, and they said, This is David's spoil."

CHAP. XXXI, 7. —"on the other side of the valley —on the other side Jordan"— rather, with Houbigant, "beside the valley—on the banks of Jordan"— The valley meant, I think, must be the valley of Jezreel.

II. SAMUEL.

CHAP. I, 9. —“for anguish is come upon me, because my life is yet whole in me.” Baruk says, this should be rendered —“for I am seized with convulsions, for nothing of life remains in me.” With respect to the first clause, “I am seized with convulsions,” he is right. In the latter, his sense cannot be drawn from the Hebrew words. The passages which he alleges to prove, that כל is used to signify ‘nothing at all,’ are not to the purpose. כל אין is ‘nothing at all,’ and כל לא is ‘not any.’ But כל, not connected with a negation, is ‘all.’ His note, however, is worth reading, p. 64—69.

A translation of David’s lamentation over Saul and Jonathan, with notes thereon, will be found in Volume III.

CHAP. II, 23. —“with the hinder end of the spear;” rather, “with a back-stroke of the spear.”

CHAP. iii, 6. —“ make himself strong ;” rather, “ made himself of consequence.”

Verse 7. —“ Ishbosheth.” Read, with LXX, “ Ishbosheth, the son of Saul.”

Verse 8. —“ against Judah,” not in LXX.

Verse 18. —“ I will save.” Read, with many of Kennicott’s Codd. אֲרִשִּׁיעַ.

Verse 22. —“ came from pursuing a troop ;” rather, “ returned from a pillaging party.”

CHAP. iv, 6. There can be no doubt that this verse has suffered some great corruption. In the 7th verse the murder of Ishbosheth seems to be related a second time without necessity, and after the mention of the escape of the two assassins. But in the version of the LXX, this 6th verse relates the circumstance by which the two assassins were enabled to make their way unperceived to the king’s chamber, namely, that the servant, who kept the gate, was fallen asleep while she was winnowing wheat. Then the 7th verse describes the murder in its proper place. See LXX, and compare Vulgate.

CHAP. v, 6—8. See these three verses well rendered and explained by Mr Parkhurst in his Hebrew Lexicon, under the word אָרַב.

Verses 14—16. To the eleven names mentioned

here, the writer of the book of Chronicles adds two more, Elpalet and Nogah; 1 Chron. xiv, 5, 6.

CHAP. vi, 5. —“on all manner of instruments made of fir-wood.” Read, as in the parallel place of the first book of Chronicles, **בכל עז ובשירים**, —“with all their might, and with songs, and with harps,” &c.

Verse 6. —“for the oxen shook it;” perhaps “for they were loosing the oxen,” in order to put in fresh oxen. But the whole distance from Kiriath-jearim to Jerusalem seems to have been too short to make a change of cattle necessary.

Verse 7. The account which David gives of the cause of this judgment upon Uzzah, 1 Chron. xv, 13, seems to confute Mr Hutchinson’s notion of Uzzah’s crime, vol. vi, p. 151—155.

Verse 13. “And it was so,” &c.; rather, “And it was so, that they marched, bearing the ark of Jehovah, in six divisions, [or rather, as the LXX have it, “in seven divisions”], and he [*i. e.* David] sacrificed oxen and fatlings.” Josephus, too, affirms, that the company marched, or probably danced, before the ark in seven divisions,

CHAP. vii, 6. —“but have walked in a tent and in a tabernacle;” rather, “but have been going

about under an outer and an inner covering." See the appropriate senses of the words *לִבְשׁ* and *כֶּסֶם*, *Exod. xxvi.*

Verse 7. —“ of the tribes.” *שֹׁטְטִים*, “ the scepter-ed rulers.”

Verse 10. —“ I will appoint—will plant—that may dwell—and move no more—neither shall”—rather, “ I have appointed—have planted—and they dwell—and are disturbed no more—neither do”—

Verse 11. —“ Israel, and have caused thee to rest”— rather, “ Israel: and I have given thee rest”—

Verse 14. —“ if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15. But my mercy shall not depart away from him,” &c.; rather, “ insomuch that when guilt is laid upon him, although I chasten him with the rod of men, and with the stripes of the children of men; 15. Yet my mercy shall not depart from him,” &c.

—“ when guilt is laid upon him.” *בְּיָמָיו בְּיָמָיו* is the gerund, in the Niphal form, of the verb *נָשָׂא*. Now the verb, in Piel, signifies ‘ to find guilty,’ or ‘ to condemn,’ in a judicial process.* Hence, in

* See *Ps. cxix, 78.*

Niphal, it should signify ‘to be found guilty,’ or ‘to be condemned.’ Here it denotes the imputation of guilt to the Messiah.

—“the rod of men,” the rod due to men. See Kennicott’s Posthumous Dissertations,

This rendering of this clause entirely removes its apparent incoherence, as it has been generally understood, with the rest of the prophecy. This clause as it has been generally understood, is inapplicable to the Messiah. All the rest of the prophecy is applicable to him, and some parts of it, in the full extent of the terms, is inapplicable to any one else. It is very remarkable, however, that the whole clause, “if he commit iniquity—men,” is omitted in the parallel place in the first Book of Chronicles.

Verse 16. —“before thee.” Read, with LXX, and some MSS. of Kennicott’s and De Rossi’s, לפני, “before me.”

—“thy house—thy kingdom—thy throne”—
—“his house—his kingdom—his throne”— LXX.

This whole verse is conceived in much stronger terms in the parallel place of the First Book of Chronicles, xvii, 14.

“But I will establish him in MY house and in

MY kingdom for ever, and his throne shall be firm for evermore."

Verse 19. — "and is this the manner of man, O Lord God?"

וְזֹאת תִּהְיֶה הָאֵדָה אֲדֹנָי יְהוִה 2 Sam. vii, 19.

וּרְאִיתִי כְתוּר* הָאֵדָה הַמַּעֲלָה יְהוִה אֱלֹהִים 1 Chron. xvii, 17.

When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression being only such, as the writer of the Book of Chronicles has introduced, according to his manner for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more antient author. Hence it is to be inferred that the words *תִּהְיֶה* in Samuel, and *תִּהְיֶה* in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and mäs-

* Some of Kennicott's MSS. have *בְּתוּר*, which seems to be the better reading of the two. The sense according to either will be the same.

culine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form to prevent the necessity of referring the noun to the root **יָרָה**, from which the feminine **יָרִיחַ** may, but the masculine **יָרִיחַ** cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was **יָרָה**; and the two passages may be thus expounded :

2 Sam. vii, 19. "And this [namely, what was said about his house in distant times] is the arrangement about The MAN, O Lord Jehovah."

1 Chron. xvii, 17. "And thou hast regarded me in the arrangement about The MAN that is to be from above, O God Jehovah." That is, in forming the scheme of the Incarnation, regard was had to the honour of David and his house as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer. Compare Dr Kennicott's Posth. Dr Kennicott, not perceiving the identity of the two words **יָרִיחַ** and **יָרָה**, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in

reciting David's very words, on the side of the author of the Book of Chronicles. I owe, however, to Dr Kennicott the important hint, that **וְהָאֱלֹהִים**, in Samuel, and **וְהָאֱלֹהִים הַמַּלְאֲכִים**, in Chronicles, allude to Christ, and to none else, which led me to the right understanding of both passages.

Verse 23. —“to do for you.” Read, with Vulgate and some MSS. **לָהֶם**; “for them.”

—“for thy land,” &c. For **לְאֶרֶץ**, which has no meaning, read **לְנִשְׁאָן**. See 1 Chron. xvii, 21. And for **וְאֱלֹהֵי** at the end of the verse, read, with a MS. **וְאֱלֹהִים**. —“that thou mightst drive out from before thy people, which thou hadst redeemed unto thyself from Egypt, nations, and their gods.”

CHAP. viii, 1. —“*Metheg-ammah*,” —“frenum tributi,” Vulg. —“the bridle of bondage,” Queen Elizabeth's Bible. Whatever may be the meaning of the name, Gath is the place meant. See 1 Chron. xviii, 1.

Verse 2. —“casting them down to the ground;” rather, “laying them along upon the ground.”

Verse 3. —“to recover;” rather, “to establish.” 1 Chron. xviii, 3, LXX, and Vulgate.

Verse 4. —“a thousand chariots, and seven hundred horsemen, and,” &c. The word chariots is

very properly inserted upon the authority of the parallel place in Chronicles, and the version of the LXX here. In the parallel place in the book of Chronicles, and in the version of the LXX, the number of horsemen is 7000, instead of 700, as we read here in the Hebrew text. I am much inclined to think that the true reading in both places is thus, "seven hundred chariots and a thousand horsemen." If these horsemen were, as I vehemently suspect, men riding astride on the horses that drew the cars, if each car was drawn by a pair of horses, the number of horsemen, if all were taken, should be double the number of the cars. See 1 Sam. xiii, 5. But of 1400 such horsemen it may easily be imagined 400 were killed.

—"houghed all the chariot-horses;" rather, "crippled all the chariots, except that he reserved of them," &c. 'Crippled,' namely, by breaking the wheels, or the axles. See LXX, Queen Elizabeth's Bible, and Parkhurst, עקר.

—"shields." See LXX, and Aquila.

Verse 8. —"Betah—Berothai," called Tibhath and Chun in the parallel place in the book of Chronicles.

Verse 13. —"Syrians." From the parallel place

in Chronicles, namely, 1 Chron. xviii, 12, it is evident that this slaughter in the Valley of Salt was a slaughter of Edomites. And instead of אַרֶם, the LXX, in this place, read אֶדֶם. But the passage seems to require further correction. I would read thus,

וַיָּקֶם דָּוִד שָׁם בִּשְׁבוּ מַלְכוּתוֹ אֶת אֶרֶם וְיָד מֵאֶדֶם בָּנִיָּא מֵלֶת

“And David acquired fame upon his return from his defeat of the Syrians. For he smote of Edom, in the Valley of Salt, eighteen thousand.” The similitude of the words אַרֶם and מֵאֶדֶם was the occasion that some early transcriber overlooked the two words אֶדֶם וְיָד מֵאֶדֶם after אַרֶם, and thus the word אֶדֶם came into immediate connection with בָּנִיָּא.

Verse 18. —“was over both.” Read, as in the parallel place in Chronicles, עַל הַחֶרֶתִּי; “was over the Cherethites,” &c.

—“chief rulers.” See 1 Chron. xviii, 17, where the writer of that book *expounds* the word כְּהִנִּיִּם as used here.

CHAP. ix, 11. “As for Mephibosheth [said the king], he shall eat at my table as one of the king’s sons.” For שְׁלַחֲנִי, I would read שְׁלַחַן הַמֶּלֶךְ; “So Mephibosheth ate at the king’s table as one of the king’s sons.” See LXX.

CHAP. x, 6. Upon comparing the parallel places in this chapter and in the nineteenth chapter of the first book of Chronicles, there is much reason to suspect that the numbers are corrupt in both. In this passage, the whole number of the hired troops appears to have been 33,000; in 1 Chron. xix, 7, the chariots alone are 32,000, a number altogether incredible. In the 18th verse of this chapter, David kills only 700 men fighting in chariots, and 40,000 horsemen. If in these armies there were no horsemen but such as rode (postilion-like) upon the horses which drew the cars, 40,000 of such horsemen is out of all proportion to 700 fighting in the chariots, or even to 7000, which is the number in 1 Chron. xix, 18. The true numbers were probably these,

Infantry hired of the Syrians,	32,000
Chariots of Maacah, with their proper appointment of fighters and riders,	1,000
Infantry slain by David of the whole army under Shobach, which, with the additions of Syrians from Mesopotamia, was more numerous than the hired army of the Ammonites,	40,000
Belonging to the chariots,	700

CHAP. xi, 1. For **המלאכים**, read, with LXX, Vulgate, the parallel place in Chronicles, and many of the best MSS., **המלכים**.

CHAP. xii, 18. —“how will he then,” &c.; rather, with Houbigant, “How shall we tell him that the child is dead, and that the evil is complete?”

Verse 30. Compare 1 Chron. xx, 2.

—“a talent of gold.” In value 785*l.* 15*s.* 3*d.* according to the weight of the Mosaic talent, but not more than 471*l.* 9*s.* 2*d.* if the royal standard was now in use, which was probably the case.

Verse 31. —“and put them under saws,” &c. See Parkhurst upon the word **נשר**.

CHAP. xiii, 4. “And when the woman of Tekoah spake”— For **והאמר**, read, with LXX, Vulgate, and many MSS., **והבוא**; “And the woman of Tekoah came to the king, and she fell,” &c.

Verse 9. “And she took a pan, and poured them out before him;” rather, “And she took what she had dressed, and set it out before him.” **את המשרת**, “quod coxerat,” Vulg.

Verse 16. “And she said unto him, There is no cause,” &c. Might not this verse be thus rendered? “And she said unto him, There is no motive for

this outrageous injury, after what thou hast done with me, to turn me out of doors," &c.

Verse 39. "And the soul of king David longed to go forth unto Absalom." Perhaps, for וּתְכַל, the true reading may have been וַיִּתְכַּל. "And David the king restrained himself from pursuing Absalom." To this effect the Vulgate.

CHAP. xiv, 11. —"let the king remember the Lord thy God, that thou would not suffer the revengers," &c. —"let the king swear by Jehovah thy God, not to give authority to the revengers."

—"not to give authority." מְרִירָה, "not to make them great."

Verses 5—17. These three verses seem to be misplaced. They should intervene between the 7th and the 8th verses; for they are evidently part of the woman's speech about her own pretended affair; and the 18th verse should follow the 14th immediately.

Verse 20. "To fetch about this form of speech." See Vulgate and Symmachus.

Verse 26. —"at every year's end;" rather, "at stated times."

—"200 shekels after the king's weight," equal to 12 oz. 80 grs. Troy.

CHAP. xv, 7. —“after forty years;” read “after four years.” See Kennicott’s Posth.

Verse 8. —“in Syria;” probably “in Edom.” See Kennicott’s Posth.

Verse 17. —“and tarried in a place that was far off;” rather, “and halted at Bethmerchach.” See Houbigant.

Verse 24. —“and they set down the ark of God, and Abiathar went up, until all the people,” &c.; rather, “and they set down the ark of God (and Abiathar was come up) until all the people,” &c. I cannot, however, but suspect that וַיִּצְקוּ is a corruption of וַיִּצְנוּ, and וַיֵּלֶךְ of וַיֵּלֶי. Thus, the sense will be, —“and they set down the ark of God, and close by it [stood] Abiathar, until all the people,” &c.

Verse 31. “And one told David”— For וַיִּדַּר, read וַיִּדְוֶה; “And it was told unto David”—

CHAP. xvi, 2. For וַיִּהְיֶה, read וַיִּהְיֶה.

Verse 14. —“came weary;” rather, “came to Ephim,”

CHAP. xvii, 8. “And I will bring back,” &c. This verse, as the Hebrew text now stands, is not reducible to any sense at all. Accordingly, the words of our translation, in which the Hebrew is

literally rendered, have no meaning. By the version of the LXX, their copies seem to have given the passage thus:

ואשיבה כל העם אליך כשוב בלה לאישה : איש אחד
אשר אתה מבקש נפשו : לכל העם יהיה שלום :

“ And I will make all the people return unto thee, as a bride returneth to her husband : He is one man whose life thou art seeking : Let the people in general have peace.”

הכל האיש בלה לאישה might be changed into הכל האיש, by the omission of one ל, and a transposition of the other letters. The word נפש might easily be omitted after מבקש, and the omission of the prefix ל is not uncommon,

Verse 9. —“ and it will come to pass, when some of them be overthrown at the first” — rather, “ and it will come to pass, that when he first falls upon them” — To this effect the LXX. I observe that for כנפל, three of Kennicott’s Codd. have כנפול. Perhaps the true reading may be כנפלו.

Verse 19. —“ ground corn ;” rather, “ burgle.” See Parkhurst, רפה, II.

Verse 20. —“ the brook of water ;” rather, “ the shallow water.” See Parkhurst, יכל, VI.

Verse 29. —“cheese of kine,” or, “potted flesh of kine.” See Parkhurst, שֶׁמֶן, III.

CHAP. xviii, 3. —“but now thou art” — For עָתָה, read, with LXX, one MS. of Kennicott’s, and one of Rossi’s, and with Houbigant, אָתָּה, “but thou art.”

Verse 6. —“in the wood of Ephraim.” Some wood on the eastern side of the Jordan, which might take the name, either as the spot where Oreb and Zeeb were captured by the Ephraimites, or as near the spot where the Ephraimites were slaughtered by Jephtha.

Verse 13. Kennicott’s best Codd. read with the Masora, בְּנִפְשִׁי.

Verse 22. —“seeing thou hast no tidings ready;” rather, “the tidings will fetch thee nothing.” Compare LXX.

Verse 26. —“unto the porter.” For אֵל, the Vulgate seems to have read עַל. —“the watchman upon the gate called.”

Verse 29. —“when Joab sent the king’s servant, and me thy servant.” For וְאֵת עֲבִידְךָ, read, with several Codd. אֶת עֲבִידְךָ. —“when Joab the king’s servant sent thy servant.”

CHAP. xix, 10. The LXX add to this verse, “and the speech of all Israel came to the king.” This in-

telligence was the occasion of the message related in what immediately follows.

Verse 11. —“ seeing the speech,” &c. As the king’s intelligence of the good inclination of the Israelites was the occasion of his message to the tribe of Judah, so it is now urged as an argument with the men of Judah. These words, therefore, are very properly repeated here.

Verse 18. “ And there went over a ferry-boat”—rather, “ And a bridge of boats [ועבירה] was thrown across, to make a passage for the king’s household.”

—“ and to do what he thought good.” These words seem to be out of their place. I think they should be carried back to the end of verse 15.

Verse 40. —“ conducted”— Read, with many MSS. and Masora, העבירו.

Verse 43. —“ and we have also more right in David;” rather, “ and we are also more nearly related to David;” or, “ and we also belong to David more”—

—“ that our advice should not be first had in bringing back our king;” rather, “ Was not the proposal originally ours to bring back the king?” See verses 9—11. See the margin of Queen Elizabeth’s Bible.

CHAP. XX, 6. —“and escape us.” וְיִחָלְנוּ אֵינָנוּ.
 και σκιασει τους ὀφθαλμούς ἡμῶν, LXX.

Verse 8. —“Amasa went before them;” rather,
 “Amasa came in sight.”

—“and Joab’s garment that he had put on was girded unto him.” וַיֵּאָבֵד חֲגוּר מִדָּו לְבָשׁוֹ. “And Joab had a jacket girded over his garment.” —“a jacket”— מִדָּו signifies a particular military garment, for which we have no word in our language. The LXX render it by *μανδύα* and *μανδύα*, according to the lexicographers, was a military jacket, which was intended for a coat of mail. Hence Josephus says that Joab had on a breastplate. *Sagumna ἰνδεδυμένος*.

—“and upon it a girdle, with a sword fastened to his loins in the sheath thereof.” צִמְד, in Hebrew, is a bracelet, or circular plate of metal, which was clasped for ornament round the wrists, arms, or ankles. But, in Arabic, the noun צִמְד is a swathing-band, roller, girdle, or belt; and, in Syriac, the verb צִמַד is to gird round with such a band, belt, or girdle: and this I take to be the primary meaning of the word. Hence the noun צִמְדָה may signify a belt, and צִמְדָה עַל מְתָיִם a girdle upon the waist. The passage, therefore, may be rendered thus: —“and over it he was girded with a sword [צִמְדָה]

[על מותניו] [hanging] from the girdle at his waist in its scabbard." Or, perhaps מַצְמֶדֶת may render a sword for a belt, a belt-sword, as distinguished from another sort of sword which was hung from the shoulders. Both were in use among the warriors of antiquity.

Ἀμφὶ δ' ἀρ' ὤμοισι βαλετο ξίφος ἀργυροῦλον. IL. β', 45.

—φασγάνον ὅξυ ἐρυσσάμενος παραμυθίου. IL. α', 190.

Taking the word מַצְמֶדֶת thus, as an adjunct of the verb חָבַד, the passage may be thus rendered: —“and over it he was girded with a belt-sword at his waist in its scabbard”—

—“and he went forth, it fell out;” rather, “and it was coming out, and ready to fall.” See Houbigant's note.

Verse 14. “And he went”— —“he,” i. e. Bichri. —“went,” rather “had passed.”

Verse 15. —“in the trench;” rather, “close to the trench.”

Verse 18. —“they shall surely ask counsel,” &c. Beth-maacah was probably an oracular temple; which might give rise to the proverb.

CHAP. xxi, 8. —“Michal;” read, with Houbigant, “Merab.” See 1 Sam. xviii, 19.

—“brought up;” rather, “bare,” or “had borne.”

Verse 18. —“ at Gob ;” read, as in 1 Chron. xx, 4, “ at Gezer.”

Verse 19. —“ at Gob ;” read again, “ at Gezer.”

—“ where Elhanan—the Gittite.” Upon comparing this with the parallel place, 1 Chron. xx, 5, I would read, with Houbigant, —“ and Elhanan the son of Jair, a Bethlehemite, slew Lechami the brother of Goliath the Gittite”—

Verse 22. “ These four were born”— In the parallel place, 1 Chron. xx, 8, we read only “ These were born”— In the book of Chronicles no mention is made of Ishbibenob. And the omission of the numeral “ four” in this place looks as if the story of Ishbibenob were omitted by design.

Verses 16, 18, 20, 22. —“ the giant.” הרפח, or הרפח. In these and the parallel places in the book of Chronicles, this word is taken by Queen Elizabeth’s translators as a proper name, “ Haraphah.” It is so taken by the LXX in these places, but otherwise in the book of Chronicles.

CHAP. xxii. See Psalm xviii.

Verse 36. —“ thy gentleness ;” rather, “ thy humiliation,” *i. e.* the humiliation proceeding from thy decree.

CHAP. xxiii. See a translation of the first seven

verses of this chapter, containing the last words of David, with notes thereon, in Volume III.

CHAP. XXIV, 5. —“on the right side of the city that lieth in the midst of the river of Gad and toward Jazer.” For הַגֵּר וְאֵל יַעֲרֵר, I would read וְאֵל יַעֲרֵר הַגֵּר, “and by Jazer of Gad.” They crossed the Jordan, and pitched first on the right of Aroer, and next by the banks of the Jazer. Aroer was the city in the midst of the river, and the river in the midst of which it lay was the Arnon. See note on Deut. ii, 36. Arnon was not, but Jazer was, a river of Gad’s territory.

Verse 9. —“in Israel eight hundred thousand—Judah five hundred thousand.” The numbers in 1 Chron. xxi, 5, are more probable, viz. “Israel eleven hundred thousand—Judah four hundred and seventy thousand.”

Verse 13. —“seven years.” 1 Chron. xxi, 12, “three years.”

Verse 23. —“Araunah as a king.” The LXX, Syriac, and Arabic, have nothing to express הַמֶּלֶךְ. It was not expressed in the Vulgate before the correction of the Latin text by Sixtus, nor in the Chaldee paraphrase in the time of Kimchi. Araunah is mentioned in Scripture in fourteen places, but this

is the only one in which he is called a king. See Bochart. Hierozaiic. vol. i, p. 378.

Verse 24. —“ fifty shekels of silver.” 1 Chron. xxi, 25, —“ six hundred shekels of gold by weight.”

50 shekels of silver, by the

royal standard, = £0 15 3.58293

600 shekels weight of gold

by ditto, = 94 5 10

If the price was weighed by the Mosaic standard,

50 shekels of silver..... = £1 6 2.3055

600 of gold = 157 3 0.666

I. KINGS.

CHAP. II, 22. —“ even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.” The LXX express a different and much better reading: thus, **ולו אבייתר הכהן ולו יואב בן צרויה השר צבא רעה**; “ And he has Abiathar the priest, and he has Joab the captain-general of the army, his friend.” The sense will be the same if, without the addition of the words **השר צבא רעה** (which, however, upon the authority of the LXX, I prefer), Dr Robert’s emendation be adopted, which is, instead of **ולו לאבייתר**, to read **ולאבייתר**, and instead of **וליוואב**, to read **ולו יואב**. (See Kennicott’s Posth.) —“ and Abiathar the priest is on his side, and Joab the son of Zeruiah is on his side.”

Verse 45. —“ shall be blessed—shall be established;” rather, “ was blessed—was established.” This

verse is evidently misplaced. It should follow the 46th, and close the chapter. This arrangement Houbigant has adopted.

CHAP. iii, 2. "Only the people," &c.; rather, "The people sacrificed in high places only."

Verse 3. —"only he sacrificed," &c.; rather, "he sacrificed and burnt incense in high places only."

This is not mentioned as a circumstance of blame either in the people or the king. For had they not sacrificed and burnt incense in high places, they could not have sacrificed or burnt incense at all. And it appears by the sequel that the sacrifice at Gibeon was acceptable.

Verse 4. See 2 Chron. i, 3—6.

Verse 21. —"I had considered it"—rather, "I had set myself to examine it narrowly"—

CHAP. iv, 19. —"he was the only officer which was in the land." This seems inconsistent with verse 13. I would read *ישרג ארצו*, —"and each governor ruled his district." See Houbigant. To this verse Houbigant annexes the 27th and 28th.

Verse 21. —"from the river unto the land of the Philistims." Read, as in 2 Chron. ix, 26, *בן הנהר ועד הארץ*.

—"they brought presents;" rather, "they were

compelled to bring presents." The **וְהָיָה** is passive. "He would not bring presents should he be compelled."

Verse 25. — "fat oxen;" rather, "stalled oxen."

— "roebucks;" rather, "antelopes."

— "fallow deer;" rather, "buffaloes."

— "fowl;" rather, "game."

Verse 26. — "forty thousand stalls." Read, as in Chronicles, "four thousand stalls."

CHAP. v, 11. — "twenty measures." See 2 Chron. ii, 10.

Verses 15, 16. It appears from 2 Chron. ii, 17, 18, that these 70,000 porters and 80,000 hewers of wood were all aliens, dwelling in the land of Israel. The officers set over them were aliens too, and the number of these officers was 3600. This must be the true number, for $3600 \times 50 = 80000 + 70000 = 150000$. And it is very probable that an officer was set over every 50 men. The whole number of labourers is not divisible by the number 3600.

CHAP. vi, 5. — "he built chambers;" rather, with Queen Elizabeth's translators, "he built galleries."

— "he made chambers." **וַיַּעַשׂ**, rather "joists." The word, I think, expresses the principal timbers of any part of a building, joists in a floor, uprights in the walls, rafters in the roof.

Verse 6. —“narrowed rests” — **מַרְעָה** —“for he placed stays with retractions against the house.”

מַרְעָה, ‘stays with retractions,’ *i. e.* upright pillars cut into ledges at proper heights, upon which the lateral timbers [גִּלְעִית] of the floors of the galleries were to rest. Thus,



Verses 7—9. These three verses seem to be out of the proper order, which I take to be this, 8, 9, 7.

8. —“for the middle chamber.” For **הַגֹּלֶעַ הַתְּיִכָּה**, read **הַיָּצֵעַ הַתְּיִכָּה** —“of the nethermost gallery.”

9. —“and covered the house with beams and boards of cedar.” —“and covered the house. The rafters and the uprights were of cedar.”

Thus far the sacred writer describes the building of the **הַיִּכָּל**, though he names it **הַבַּיִת**, except in the 3d verse. But in the next following verse, the 10th, **כָּל הַבַּיִת** is to be understood in the proper sense of the words, of the whole space within the outmost wall, the building with the courts belonging to it.

Verse 10. —“chambers;” rather, which Queen

Elizabeth's translators, "galleries." These were galleries built upon the outer wall on the inside, as I conceive. The outer wall of stone might well support these galleries, though the weight of those mentioned in verses 5 and 6, had it rested on the wooden wall of the temple, might have endangered the building.

Verses 15, 16. In these two verses the sacred writer gives a more particular description of the inside of the building, which he had described in general terms in the latter part of the 9th verse. This resumed description of the inside of the building in general, makes a proper introduction to the description of the Holy of Holies in particular, which is the subject of the narrative from verses 16 to 32.

15. "And he built the walls of the house on the inside with uprights of cedar, from the floor of the house to the beams; lining with a flat surface [צפון] of wood on the inside; and he laid the floor over the joists with deal."

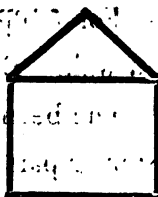
—"the beams"— For קירית, I would read קרית. כיר (plural כירות) is a wall. But קרית (plural קריות) is a beam of a wall. The beams meant here I take to be beams at the upper part of the wooden wall receiving the tops of the uprights in mortices, and running parallel to the ground-plinths.

—“ lining” — חספן, participle Hiphil.

16. For חקירות, I would read, as in the preceding verse, חקרות; and for יובן לו מבית לרבע, I would read יובן למבית לרבע.

“So he built twenty cubits (*i. e.* to the height of twenty cubits) of the sides of the house with up-rights of cedar from the floor to the beams. And he fitted up *in the innermost part* [למבית] for an oracle, for a Holy of Holies.”

This verse informs us of the height to which the wainscoting described in the preceding verse was carried, namely, to twenty cubits only. Comparing this with verses 2 and 9, it appears that the outer roof was formed of boards fastened to rafters meeting in a ridge, at the height of thirty cubits from the ground. But in the inside there was a flat ceiling of boards, at the height of twenty cubits only from the ground. So that a loft was left in the roof between the rafters and the flat ceiling, of the height of ten cubits.



Vertical section.

Verse 20. “And the oracle in the forepart was” —

—“in the forepart” — **לפני**. The Vulgate omits this word, which seems only to confuse the description.

—“and so covered the altar, which was of cedar;” rather, with Queen Elizabeth’s translators, “and covered the altar with cedar.”

CHAP. vii, 2. —“four rows;” read “three rows.” See verse 3.

Verse 12. —“both for the inner court.” Perhaps for **לחצר**, we should read **כרחצ**; “like the inner court.” See Houbigant.

Verse 15. —“eighteen cubits high.” In 2 Chron. iii, 15, we read “thirty and five cubits high.” If the number there were twenty-five, the two accounts might easily be reconciled, by the supposition that the writer of the book of Kings gives the height of the cylindrical column by itself, without the lily above the cylinder, and the chapter upon the lily, and that the writer of the book of Chronicles gives the whole height from the ground to the summit of the ball.

Verse 17. —“wreaths;” rather “tassels.”

Verse 18. In this verse the words **הקמורים** and

דִּרְמָנִים, 'pillars' and 'pomegranates' have certainly changed places.

"And he made the pomegranates, even two rows all round upon one network, to cover the chapiters which were upon the top of the pillars."

Verse 19. Dr Lightfoot's conjecture that this lilywork was not on the chapter, but was the finishing of the top of the column itself, is indisputably confirmed by verse 22. But the words of this verse are out of the proper order, and should be thus arranged:

וּבְחֶרֶת אֲשֶׁר עַל רֹאשׁ הָעַמֻּדִים בְּאֵלֹם מַעֲשֵׂה שֹׁשֶׁן
אַרְבַּע אַמּוֹת:

"And the chapiters [that were] upon the top of the pillars [were] *in a socket* [בְּאֵלֹם] of the shape of a lily, of four cubits."

These four cubits are to be understood, I think, of the general breadth of the lily below the expansion of the leaf.

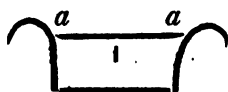


Vertical section of a lily.

Verse 20. "And the chapiters upon the two pillars were still above (*i. e.* above the lily) from the

region of the bulge, which was over against [or even with] the network, and the pomegranates, being two hundred, were set in rows round either chapter."

—"the bulge," רִבְעִי. This I take to be the place of the utmost swell of the leaf of the lily; the circle in which lie the apsides of all the curves (*a a*) formed by the vertical section of the flower of the lily.



I imagine that the network upon the spherical chapters covered the zone that lies between the tropics. That when the chapter was placed upon the socket, it went just so far in, that the lower edge of this zone was in contact with the bulge of the lily all round, and so much of the globe was visible above the lily as lay above this circle.

I find by computation that the whole diameter of the sphere being 5 cubits, the portion of the axis which, upon this supposition, would rise above the bulge of the lily, and belong to the visible segment of the sphere, would be $3\frac{1}{2}$ cubits. Now if the depth of the lilyform socket below the bulge was likewise $3\frac{1}{2}$ cubits, this socket, with the visible segment of the sphere, would make a height of 7 cubits, which

added to 18, the length of the cylinder below the lily, would make the whole height 25 cubits. See note on verse 15.

—"the pomegranates"— It appears by 2 Chron. iii, 16, that the pomegranates were strung upon chains. There must have been two chains for each chapter, and 100 pomegranates upon each chain. Thus there would be 200 pomegranates upon each chapter, as is said here, and 400 in all. See verse 42.

Did these chains form the edges or terminations of the network zones, or were they drawn obliquely across the zone in either chapter, marking the track of the ecliptic?

Verse 28. —"two thousand baths." 2 Chron. iv, 5, "three thousand."

Verse 29. —"and upon the ledges," &c.; rather, "and so it was upon the ledges: above and below the lions and the bulls were compound figures of *sunk work*." —"of sunk work," i. e. *intaglia*.

Verse 30. —"plates," perhaps "axletrees." —"undersettlers" — rather "shoulder-pieces." These, I imagine, were rectangular prisms, placed within the corners, to bear the weight of the laver, lest the angles of the base should give way under it.

—“ at the side of every addition ;” rather, “ each over against a compound figure.” These shoulder-pieces went just so far down within the base as to be upon a level with the compound figures on the outside.

Verse 31. *וַיִּבְרָא*. “ And the cavity of it [*i. e.* of the laver, which held the water] was within a chapter [*i. e.* a hollow on the top of the base made to receive it], and rose above it by a cubit. And the cavity was round, of exact workmanship (or shape), a cubit and half a cubit [in the whole depth]. And also upon the cavity were sculptures. And the borders of it (I read *מִסְבָּתָיו*) were not round, but four-square.” The round bowl was set in a square frame; which square frame rested upon the shoulder-pieces, while the bowl itself went into the circular chapter of the base, rising only a cubit above it.

Verse 35. —“ a round compass of half a cubit high,” called a chapter in verse 31.

Verse 36. —“ according to the proportion of every one ;” rather, “ every one in its natural action.”

—“ additions” — “ compound figures.”

Verse 38. —“ and every laver was four cubits.” This is omitted in some of Kennicott’s best Codd. The number four must be erroneous.

Verse 50. —“ hinges”?

CHAP. viii, 8. “ And they drew out the staves,” &c. See this verse well explained in Mr Parkhurst’s Lexicon under the word **דָּבָר**.

Verse 16. See 2 Chron. vi, 5, 6.

Verse 22. —“ before the altar of the Lord.” —“ upon a brazen scaffold,” 2 Chron. vi, 13.

Verse 34. —“ and bring them again unto the land.” They are not supposed driven from the land: for they are supposed to make supplication “ *in this house*,” verse 33. Perhaps for **וְהַשְׁבִּיתָם**, or **וְהַשְׁבִּיתָם**, which is the reading in the parallel place in Chronicles, we should read **וְהַשְׁבִּיתָם**. —“ and give them rest in the land.”

Verse 64. —“ the brazen altar.” See 2 Chron. iv, 1, and vii, 7.

Verse 66. “ On the eighth day.” Compare 2 Chron. vii, 9, 10.

CHAP. ix, 8. Compare 2 Chron. vii, 21.

Verse 23. —“ five hundred and fifty.” 2 Chron. viii, 10, “ two hundred and fifty.”

Verses 26, 27. Compare 2 Chron. viii, 17, 18.

Verse 28. —“ four hundred and twenty talents.” 2 Chron. viii, “ four hundred and fifty talents.”

420 talents of gold, by the

royal standard, = £198,012 10 0

450 do. do. = 212,156 5 0

CHAP. X, 5. —“ and his ascent by which he went up to the house of the Lord;” rather, with the antient versions, “ and the offerings which he offered up in the house of Jehovah.”

Verse 10. —“ one hundred and twenty talents of gold,” by the royal standard, = £56,575 0 0

Verse 14. —“ six hundred and sixty-six talents of gold,” by the royal standard, = £313,991 5 0

Verse 16. —“ six hundred shekels of gold.” In value £9 .. 8 .. 7.

Value of the 200 targets, £1885 .. 16 .. 8.

Verse 17. —“ three pound” = 300 shekels. Value £4 .. 14 .. 3½.

Value of 300 shields, £1414 .. 7 .. 6.

Value of targets and shields, £3300 .. 4 .. 2.

Verses 28, 29. In this obscure passage, the word מִקְוָה, or מִקְוֵה, as it is written in 2 Chron. i, 16, is taken by the LXX, in this place, and by the Vulgate, both here and in Chronicles, as the proper name of a place, with the prefix מ. For וְהָעִיר וְהַצֹּאֵר at the beginning of verse 29, we read in the parallel place, 2 Chron. i, 17, וְהָעִיר וְהַצֹּאֵר.

28. " And the exportation of horses for Solomon was from Egypt, even from Coa. The king's merchants took [them] from Coa at a fixed duty.

29. " For they went and brought a chariot from Egypt for six hundred [shekels] of silver, and a horse for one hundred and fifty. And upon the same terms for all the kings of Syria, they exported through their hands."

—"fixed duty," כְּמִחְרָר. That מִחְרָר, in this place, cannot signify the price of the commodity is evident, because all horses could not be sold at one price. That it cannot signify the hire of a vehicle to carry goods from Egypt to Jerusalem, appears from the smallness of the sum; namely, £0 .. 18 .. 10.3 for a carriage, £0 .. 4 .. 8.7 for a horse. It signifies, therefore, a duty imposed by the king of Egypt upon all horses sold to foreign dealers.

—"they went"—namely, to Coa. A public mart, as I suppose, in the part of Egypt nearest to Palestine, where the Egyptian horses were exposed to sale, and the king of Egypt had a customhouse for the receipt of his duties. This place might sink into obscurity, when Judea ceased to be the channel of the commerce between Egypt and Syria; which may

be the reason that we hear no more of it in history, sacred or profane.

—“a chariot”—*i. e.* a chariot with its set of four horses.

Bochart's explanation of this difficult passage is to the same effect, and differs only in the exposition of the word מִיָּמָה, which he takes as an appellative, and his notion is, that Solomon's merchants paid an annual rent to the king of Egypt instead of the duties upon each article. See Hieroz. lib. ii, cap. ix, 171, &c.

CHAP. xi, 13. —“one tribe.” See chap. xii, 20. But compare chap. xii, 21, and 2 Chron. xi, 1, 18—17.

Verse 15. —“when David was in Edom.” For כְּדָוִד, Houbigant, upon the authority of the LXX, reads כְּדָוִדָּה, “when David smote Edom.”

Verse 25. —“besides the mischief,” &c. Very inexplicable; probably corrupt. See Houbigant.

Verse 28. —“of valour;” rather, “of activity.”

Verse 33. —“they have forsaken—have worshipped—have walked.” These three verbs are singular in the LXX and Vulgate, as they ought to be, and as the two first are in some of Kennicott's Codd.

CHAP. xii, 2, 3. Read and render as in 2 Chron. x, 2, 3.

Verse 15. —“ the cause was from the Lord ;” rather, “ the turn,” or, “ the bringing about ;” i. e. the event was from Jehovah.

Verse 31. —“ of the lowest of the people ;” rather, “ of the people at large,” without discrimination of any particular tribe.

Verse 33. —“ of his own heart.” For מלכו, many of Kennicott's Codd. have מלבו.

CHAP. xiii, 23. —“ for the prophet whom he had brought back.” In the 20th verse these same words are understood to express “ the prophet who brought him back ;” and in the 26th verse, the words רגביו אשר השיבו necessarily bear that meaning. The LXX finish the sentence with the word לנביא ; and what follows they read וישב וילך, and they began the 24th verse with the word וימצאו.

—“ that he saddled the ass for him,” for the prophet : “ so he returned and went away.”

24. “ And a lion met him,” &c.

By this reading the impropriety is avoided of taking the same phrase in opposite senses.

Verse 33. —“ of the lowest of the people ;” rather, “ of the people at large,” See chap. xii, 31.

CHAP. xiv, 3, 12, 17. —“ the child,” rather, “ the youth;” for it appears by what is said of Abijah, verse 18, that he was past the age of childhood before he died.

Verse 21. —“ Rehoboam was forty and one years old when he began to reign.” We find the same age ascribed to Rehoboam when he began to reign, 2 Chron. xii, 13. But there is much reason to suspect that the number forty-one is erroneous. For besides that his conduct, upon his accession, was that of a giddy young man, see what is said of him by his son Abijah in 2 Chron. xiii, 7.

CHAP. xv, 6. For “ Rehoboam,” read with eight MSS. of Kennicott’s and six of De Rossi’s, “ Abijam;” and expunge the repetition at the end of verse 7, for which there is the authority of one MS. of Kennicott’s.

Verse 10. —“ his mother’s name was Maachah, the daughter of Absalom.” Rehoboam married Maachah the daughter of Absalom, and by her had Abijam; 2 Chron. xi, 20—22. Therefore Abijam’s mother’s name and family is rightly described, verse 2. And this passage, where the same person is mentioned as Asa’s mother, must be corrupt. Again, the 2d verse of 2 Chron. xiii. must be corrupt,

where Michaiah the daughter of Uriel is mentioned as Abijah's mother. Nothing seems so probable as that some confusion has been made between these two women, and that Michaiah the daughter of Uriel was Asa's mother.

Verse 12. —“an idol in a grove;” rather, “a phallus for Ashera.” *וְתִשְׁבֵּץ*, Venus.

—“her idol;” —“her phallus.”

CHAR. XVI. 17. Houbigant, with much appearance of reason, places this verse immediately before the 5th.

“And also” — rather, “Thus also” — The word of Jehovah, as it had come by a prophet against Jeroboam and his family, came against Baasha too and his family by the prophet Jehu.

Verse 15. —“did Zimri reign seven days.” The actions ascribed to Zimri seem too much for seven days.

Verse 18. —“into the palace;” rather, “into a turret.”

Verse 28. “In the thirty and one year of Asa,” &c. The passage must be corrupt. The sense seems to be, that the whole of Omri's reign, reckoned from Zimri's death in the twenty-seventh of Asa, to his own in the thirty-eighth (see verse 29), was almost

twelve years. That he became master of the whole kingdom of Israel by Tibni's death, in the thirty-first of Asa; and that in the sixth year of his own reign, *i. e.* in the thirty-second of Asa's, he removed from Tirzah, where he had resided during the life of Tibni, to his new city, Shemron.

CHAP. xvii, 1. —“Elijah the Tishbite, of the inhabitants of Gilead;” rather, “Elijah the Tishbite, of Tishbi of Gilead.”

CHAP. xviii, 21. —“halt ye between two opinions?” literally, “hop ye between two boughs?” See Parkhurst, תָּפַס.

Verse 27. —“either he is talking, or he is pursuing;” rather, “either he is in deep thought, or he is absent.” —“absent,” אָבֵד, absent in thought; —“aut quiddam meditatur, aut aliud agit.” Houbigant.

Verse 45. “And it came to pass in the meanwhile that the heaven was black with clouds and wind;” rather, “And it came to pass that in every quarter the skies grew black [with] clouds and wind.” Houbigant proposes a transposition of the words, which seems unnecessary.

CHAP. xix, 3. “And when he saw that, he arose;” rather, “And he was afraid, and arose.”

Verses 9—11. —“ What doest—said”— All this seems to be the conversation between God and the prophet, related in its proper place in the 13th and 14th verses, and by some error of the transcribers anticipated here. The word of Jehovah comes to the prophet in the cave, bids him go forth out of the cave, and gives him certain signs, by which he is to be advertised of the presence of Jehovah.

9. —“ and he said unto him, (11.) Go forth and stand”—

11. —“ the Lord passed by—rent—brake in pieces”— rather, “ passeth by—rendeth—breaketh in pieces”— These presents denote instant futurity. Jam mox transiturus est Jehovah.

—“ not in the wind,” &c. “ Olim extiterant in monte Horeb venti et ignes, et terræ motus, quibus Deus presentiam suam in veteri lege manifestabat. Nunc significat Eliæ angelus, non sic olim fore, neque illum Deum, quem Elias cæterique veri Israelitæ expectabant, mediis ignibus, ventis, et terræ motibus ad futurum, sed ejus adventum lenis auræ susurro similem futurum.” Houbigant ad locum.

Verse 17. —“ shall Elisha slay.” —“ per famem, quæ annos tres Samariæ grassata est, Elizæo vaticinante, propter quam causam Joram, rex Israel (2 Reg.

vi, 31), statuerat Elizeum capite truncare." Houbigant ad locum.

CHAP. XX, 5, 6. "Although I—thou shalt deliver—yet I will send," &c. "Thou shalt deliver"—He had sent no such message. His former message was simply the claim of the lord paramount. Encouraged by Ahab's ready submission, he now attempts a tyrannical exaction, artfully giving the sense of a demand to his former message, and reproaching Ahab with non-compliance. I am inclined to suspect that the word ^ל has been lost between ^ל and ^ל, at the end of the 5th verse. —"inasmuch as I sent unto thee, saying, Thy silver, and thy gold, and thy wives, and thy children, are mine, and thou hast not given up, (6.) Assuredly, therefore, I will send," &c.

Verse 30. —"and there a wall fell upon twenty and seven thousand," &c. For ^ל, read, with many of Kennicott's best Codd. ^ל; "and there the burning wind fell upon twenty and seven thousand."

CHAP. xxi, 10, 13. —"blaspheme God and the king;" rather, "bless the gods and Moloch." See Parkhurst, ^ל.

CHAP. xxii, 1. "And they continued three years

without war," &c. ; rather, " And three years went off without war," &c. See Houbigant.

Verse 34. — " at a venture." *ἐκδοχας*, LXX.

Verse 47. — " a deputy was king." A governor appointed by the king of Judah, for as yet the Edomites were in subjection to the Jewish kings. See 2 Sam. viii, 14 ; 1 Chron. xviii, 13 ; and 1 Kings xi, 15, 16. But compare 2 Kings iii, 9, 12 ; viii, 20 ; and 2 Chron. xxi, 8.

Verse 48. — " made ships." For *עשר*, read, with many of Kennicott's best Codd. *עשה*.

Verse 51. — " the seventeenth year ;" perhaps " the nineteenth." See Houbigant.

II. KINGS.

CHAP. I, 17. —“ and Jehoram reigned in his stead.” Read, with Vulgate, וַיִּמְלֹךְ יוֹרָם אָחִיו תַּחְתָּיו, “ and Jehoram his brother reigned in his stead.”

—“ in the second year of Joram the son of Jehoshaphat.” The commencement of Joram’s reign in Israel could not be later than the twenty-second (I rather think it was in the twenty-first) of Jehoshaphat himself. See Houbigant.

CHAP. ii, 14. “ Et pallio Eliæ, quod ceciderat ei, percussit aquas, et non sunt divisæ: et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt huc atque illuc, et transiit Elisæus.” Vulg.

CHAP. iii, 1. —“ the eighteenth year.” See note, chap. i, 17.

Verse 9. —“ the king of Edom.” See 1 Kings, xxii, 47.

Verse 13. —“Nay; for the Lord”— The Vulgate makes it a question; “Quare congregavit Dominus?” Their reading must have been על מה, instead of אל לי: unless על לי, which would be nearer to the modern text, may interrogate,

Verse 16. —“ditches;” rather, “banks.”

Verse 23. —“this is blood; the kings are surely slain”— rather, with the Vulgate, “this is blood of the sword; the kings have fought”—

Verse 24. —“but they went forward smiting the Moabites, even in their country.” Read, with Houbigant, ויבאו באיך חלבים את מואב; “and they went on, going on and smiting the Moabites.”

CHAP. iv, 38. —“were sitting before him;” rather, with Vulgate and Queen Elizabeth’s Bible, “dwelt with him.” Compare chap. vi, 1,

CHAP. vi, 22. —“wouldst thou smite?” rather, “Art thou about to smite?” The force of the question is this, Are they whom thou art about to smite captives made by thy own sword and thy own bow? The prophet would insinuate that the king of Israel had no right over these persons, and so the Vulgate takes it. “Non percutes; neque enim cepisti eos gladio et arcu tuo, ut percutias.”

Verse 23. —“So the bands of Syria came no more

into"— rather, "So the Syrians came no more in pillaging parties into"—

Verses 31, 32. "Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. And he sent a man from before him. 32. But Elisha was sitting in his house, and the elders were sitting with him. Then ere the messenger came to him, he said," &c. See Houbigant.

Verse 33. —"and he said"— Who said? certainly the king; for that the king himself came after his messenger, appears from what Elisha says in the preceding verse, and from chap. vii, 17.

CHAP. vii, 2. For למד, several good MSS. have דמל.

Verse 13. It is difficult to make sense of this verse as it stands. Many of Kennicott's best Codd., after the words ישראל אשר, omit these seven, נשארו בה הנם ככל המון ישראל אשר. With this omission, the text may render the sense expressed by Josephus, προσαρβυμῆσεις δὲ φησι τοῖς ὑπο τοῦ λιμοῦ τεθνηκοσι τοὺς ἰππείας, καὶ ὑπο τῶν ἐχθρῶν ληφθέντες ἀπολλανται. Lib. ix, cap. iv, § 8.

Verse 17. —"who spake"— Three of Kennicott's Codd. omit the two words אשר דבר. Another,

for **אשר דבר**, repeats the expression **לאשר דבר** of the preceding clause. And this I take to be the true reading, —“ as the man of God had said, as he said when,” &c.

Verses 18, 19. “ For it was so, that when the man of God spake to the king, saying, Two measures—
Samaria :

“ Then that lord answered the man of God,” &c.

CHAP. viii, 10. —“ Go, say unto him, Thou mayest certainly recover.” According to the Cetib, the sense is just the reverse : “ Go, say, Certainly thou shalt not recover.” Dr Kennicott prefers the Cetib, and I agree, notwithstanding the consent of the antient versions in the sense given by the Keri. Houbigant’s observation, that the repetition of the verb in the phrase **לא חיה תחיה** is a form never used but in affirmation, is erroneous. See Gen. iii, 3.

Verse 16. —“ Jehoshaphat being then king of Judah,” Expunge these words, with two Codd. of Kennicott’s.

Verse 20. “ In his days Edom revolted—and made a king over themselves.” The king of Edom therefore, mentioned in chap. iii, must have been a vassal of the kings of Judah, perhaps of their appoint-

ment; the same who, in 1 Kings xxii, 47, is called a deputy.

Verse 21. —“ which compassed him about,” *i. e.* the Edomites adjacent to his border.

Verse 25. Compare ix, 29.

CHAP. ix, 21. —“ and they went out against Jehu;” rather, “ to meet Jehu;” for as yet they had no suspicion of his hostile intentions.

Verse 22. —“ Is it peace, Jehu?” —ἐπυνθάνετο εἰ πάντα ἔχει καλῶς τα κατὰ το στρατοπέδον. Joseph. lib. ix, cap. vi, § 3. In the same manner he takes this expression in verses 17 and 18. And that this is the true sense of it, appears from verse 23, which seems to intimate, that Jehu's reply, to this salutation, gave the king of Israel the first suspicion of treachery. Instead of “ Is it peace?” therefore, the English should be “ Is all well?”

—“ What peace?” rather, “ How well?”

Verse 24. —“ between his arms,” *i. e.* between the shoulders.

Verse 27. Compare 2 Chron. xxii, 9.

—“ smite him also in the chariot; and they did so.” Read *וַיִּכְחָדוּ אֶל הַמִּרְכָּבָה*; “ smite him also; and they smote him in the chariot.”

Verse 29. See chap. viii, 25.

CHAP. x, 1. —“ of Jezreel ;” —“ civitatis,” Vulgate ; *Σαμαρίας*, LXX ; שִׁמְרֹן, one MS. of Kennicott's, Jezreel must be a false reading.

Verse 15. —“ Is thine heart right ?” literally, “ is right with thy heart ;” *i. e.* Art thou a warm friend to justice ? But I would read the whole passage thus,
וַיֵּשׁ אֶחָד לִבְבוֹ יֵשׁר כְּאִשְׁרֵי אֶחָד לִבְבוֹ : וַיֹּאמֶר יְהוֹנָדָב יֵשׁ
לִבְבוֹ עִם לִבְבוֹ : וַיֵּשׁ תְּנֵה &c.

“ Is justice in thy heart as in my heart ? And Jondab said, It is ; my heart is with thy heart. Since it is, give thy hand,” &c.

Verse 22. —“ vestments for all the worshippers of Baal.” See Lowth, the father, on Zeph. i, 8.

Verse 26. —“ the images—burnt them ;” rather, with LXX and Vulgate, “ the image—burnt it.” The ך is omitted in the word מַצֵּבֹת in many of Kennicott's best MSS., which give the singular מַצֵּבָה, and the pronominal suffix is singular in the printed text.

Verse 36. —“ twenty and eight years ;” *i. e.* twenty-eight years complete. See chap. xii, 1.

CHAP. xi, 4. The story of Jehoiada's conspiracy in favour of the infant king Joash is much more distinctly related in the second book of Chronicles, chap. xxiii.

Verse 5. "And he commanded them"—The commands given to the end of the 8th verse were given to the priests and Levites; for none but the priests and the Levites upon duty were to enter the sanctuary. See 2 Chron. xxiii, 4—8.

Houbigant's transposition of the 8th verse is plausible: he subjoins it to this 5th verse.

Verse 6. —"of the house that it be not broken down." חבית מסה —"in atrio ejectionum." Houbigant.

Verse 8. See note on verse 5.

Verse 12. —"and put the crown upon him, and gave him the testimony;" rather, "and put upon him the crown and the ensigns of royalty." —"Insigne regium." Houbigant. See 2 Chron. xxiii, 11.

Verse 13. —"of the guard and of the people." Read, with the LXX, the Vulgate, and the parallel place in Chronicles, העם הרוצים, "of the people running."

Verse 14. —"by a pillar." על העמוד. 2 Chron. xxiii, 13, עמוד על. So of Josiah, chap. xxiii, 3, עמוד על; and 2 Chron. xxxiv, 31, עמוד על. The LXX, in this place, have ἐπὶ τοῦ στύλου in the parallel place, 2 Chron. xxiii, 13, ἐπὶ τῆς στασιως αὐτοῦ in chap. xxiii, 3, πρὸς τὸν στύλον in 2 Chron. xxxiv,

31, ἐπὶ τοῦ στυλοῦ. The Vulgate, in this place, has "super tribunali:" in 2 Chron. xxxiv, 31, "in tribunali suo:" in chap. xxiii, 8, and in 2 Chron. xxiii, 13, "super gradum." Tremellius thinks that this pillar was Solomon's brazen scaffold, mentioned in 2 Chron. vi, 13.

CHAP. xii, 2. — "all his days, wherein Jehoiada the priest instructed him;" rather, "all his days whilst Jehoiada the priest instructed him." Compare 2 Chron. xxiv, 2.

Verse 4. "All the money," &c. In the second book of Chronicles, chap. xxiv, we are told that the priests and Levites were sent through the country to collect a tax, which seems to have been the half-shekel tax paid by every one who attained the age of twenty. The money mentioned here is what was paid for the redemption of vows (Levit. xxvii), or given as an offering of free will. The chest, with the hole in the lid, in Chronicles, is set at the gate, on the outside. The chest here was to contain the redemption-money and the voluntary offerings. It should seem therefore that, in this place, and in 2 Chron. xxiv, we have different parts of the story, and that the whole progress of the business was after this manner:

First, the king sent the priests and Levites through the country to collect the poll-tax, and gave in charge to apply the money raised to the reparation of the temple. The priests and Levites embezzled the money, and nothing was done to the temple in the space of almost twenty-three years. The king, therefore, took the business out of their hands. He contracted with architects for the repairs, and he prepared two boxes, each with a hole in the lid, to receive the money. The one was placed at the entrance of the gate of the temple to receive the poll-tax, which the people were ordered by proclamation to bring thither. The other was placed within the temple, near the altar of burnt-offering, on the right hand of those who were entering to receive the money payable to the priests for the redemption of vows, and any voluntary vows. Each priest was to put into this box the money which he received from every bargain of redemption, and every voluntary gift, as each sum came in, and not to keep it to accumulate in his own hands.

—"even the money of every one that passeth the account;" rather, "the money which every one maketh over," by virtue of the bargain of redemption made with the priest,

Verse 5. —“ every man from his acquaintance.” —*ἀπὸ πάντων τῶν ἐγνωσμένων αὐτοῦ*, LXX. For מִכָּל אִישׁ, they seem to have read מִכָּל אִישׁוֹ, “ every man from his sale.” By the sale, I understand the bargain made for the redemption of a vow. Each priest was to have the custody of the money arising from the bargains which he made.

Verse 7. —“ no more money of your acquaintance;” —“ no more money from your sales,” LXX. See verse 5.

Verse 13. “ Howbeit there was not made ~~any~~ of the money that was brought into the house of the Lord.” By the money brought into the house of the Lord, I understand what was collected in the box within the temple. The whole of this was expended on the repairs, and part of the poll-tax collected in the box without the gate. But of this there was a remainder, which was laid out upon the furniture of the sanctuary. See 2 Chron. xxiv, 14.

Verse 15. —“ for they dealt faithfully;” rather, “ for they dealt upon honour.”

Verse 18. —“ and sent it to Hazael king of Syria, and he went away from Jerusalem.” This therefore was an invasion of Hazael, earlier than that related

in 2 Chron. xxiv, in which the princes were slain, a great army was conquered, and the city pillaged.

Verse 21. —“ in the city of David,” but not in the royal sepulchre. See 2 Chron. xxiv, 25.

CHAP. xiii, 1. “ In the three and twentieth year of Joash,” &c. Hence it appears that Jehu reigned twenty-eight years complete, and died in his twenty-ninth. For the seventh of Jehu was the first of Joash. See chap. xii, 1; and compare chap. xi, 3, 4, and 2 Chron. xxii, 12, and chap. xxiii, 1. Therefore the twenty-third of Joash was the twenty-ninth of Jehu.

Verses 5—7. The text here has suffered some disarrangement, for the 7th verse connects not at all with the 6th. It were better that they stood in this order, 7, 5, 6. But what I should like best of all would be, that these verses should be removed to another part of the chapter; the 7th inserted between 22 and 23, and the 5th and 6th between 24 and 25.

Verse 10. “ In the thirty and seventh”— Read, with the Aldine LXX, “ thirty and ninth.” Compare chap. xiii, 1, and xii, 1, and xiv, 1.

CHAP. xiv, 3. —“ yet not like David his father.” See 2 Chron. xxv, 14—16.

Verse 10. —“ thine heart hath lifted thee up;

glory of this"— For **הַכְּבוֹד**, read, as in the parallel place, 2 Chron. xx, 19, **לְהַכְּבוֹד**; "thine heart hath lifted thee up to boast; but tarry at home," &c.

CHAP. xv, 19. — "a thousand talents of silver;" *i. e.* at the lowest estimation, £47,145 .. 16 .. 8.

Verse 30. — "in the twentieth year of Jotham the son of Uzziah." Jotham the son of Uzziah did not reign twenty years. And what historian ever reckoned by the years of a deceased prince, unless some remarkable event of his reign gave rise to a new era? It appears, too, that Hosea did not begin his reign before the twelfth, or at the earliest the tenth, of Ahaz, (see chap. xvii, 1), which was the twenty-seventh, or twenty-sixth, from the beginning of Jotham. It seems certain, therefore, that this verse has suffered some great corruption. Perhaps it might be "smote him and slew him in the twentieth year;" *i. e.* in the twentieth year of Pekah's own reign. This is the most natural emendation of this verse; rejecting the words "and reigned in his stead" as the interpolation of some careless transcriber, or injudicious critic, and the words "of Jotham the son of Uzziah" as introduced either by accident from the 32d verse, or inconsiderately inserted, as a necessary exposition of the twentieth year. If this be

the true emendation of this verse, Hoshea slew Pekah in the twentieth year of Pekah's reign, which was the fourth or fifth of Ahaz king of Judah, but did not establish himself in the kingdom in less than seven or eight years after Pekah's death.

One MS. of Dr Kennicott's omits the words *בשנת עשרים ליוחם בן עוזיה*, "in the twentieth year of Jotham the son of Uzziah."

CHAP. xvi, 2. "Twenty years old was Ahaz when he began to reign, and he reigned sixteen years"—

If Ahaz was twenty when he began to reign, and reigned only sixteen years, he was but thirty-six when he died. But we read, chap. xviii, 2, and 2 Chron. xxix, 1, that Hezekiah the son of Ahaz was twenty-five years old when he began to reign. Now Hezekiah seems to have succeeded immediately upon his father's death. If these numbers therefore are correct, Hezekiah must have been born in the twelfth year of his father's age, which is highly improbable. It is probable that Ahaz was older than thirty-six, if his son was twenty-five at his death. But dying in the sixteenth year of his reign, he must have been more than twenty when he began to reign, if he died more than thirty-six. For twenty years therefore, read, in this place, "twenty and five,"

which is the reading of the Vatican LXX in the parallel place, 2 Chron. xxviii, 1.

Verse 3. —“ made his son to pass through the fire.” Compare 2 Chron. xxviii, 3.

CHAP. xvii, 9. “ And the children of Israel did secretly,” &c. **סֵתְּרָם**. I think the passage might be thus rendered: “ And the children of Israel put on things [wrapt themselves up in things, made a merit of things] which were not right towards Jehovah.” They made a merit of these things, inasmuch as they were done under the pretence of religion, and of many, even of their idolatrous rites, Jehovah, in the first institution, was the ultimate object; as of the worship of the calves at Dan and Bethel.

Verse 23. There seems to have been a transposition of the parts of this chapter. From the 7th verse to the 23d inclusive, the corrupt manners of the people of Israel are described. From the 24th to the 33d inclusive, the new inhabitants, placed by the king of Assyria in Samaria, are the whole subject of the narrative. At the 34th, the narrative returns abruptly to the manners of the Israelites, which are described such as they were after the captivity. In the 41st verse the subject of the new inhabitants is as abruptly resumed. I am persuaded that the

seven verses from the 34th to the 40th inclusive, should come immediately after the 23d, and the 41st after the 33d.

CHAP. xviii, 1. —“ in the third year of Hoshea.” The first of Hoshea is said to have been the twelfth of Ahaz, chap. xvii, 1. If, therefore, Ahaz lived to the sixteenth year of his own reign (chap. xvi, 2, and 2 Chron. xxviii, 1), Hezekiah could not reign before the fifth of Hoshea.

Read, with a great number of Kennicott's best Codd., המצבות in the plural.

Verse 31. —“ make [an agreement] with me by a present;” rather, “ make submission before me.”

CHAP. xix, 23. —“ the lodgings of his borders.” For מלך, read, as in the parallel place in Isaiah, מרום; and for קצה, קצו; “ the height of his border.”

Verse 25. —“ ruinous heaps;” rather, “ sprouting heaps;” that is, heaps of rubbish sprouting with spontaneous vegetation. See Parkhurst, נצה. —“ to make fenced cities sprouting heaps.”

CHAP. xx, 13. —“ all the house of his precious things;” margin, “ spicery,” נבתי; perhaps “ all the house of his mint,” where his coin was stamped. See Parkhurst, לית.

CHAP. xxi, 3, 7. —“a grove;” אֶשְׁרָה, “a Venus;” so the word should be rendered, I believe, in most places where it occurs in the singular number. The same idol, in 2 Chron. xxxiii, 7, is called אֶשְׁרָה.

CHAP. xxii, 9. —“have gathered the money;” rather, “have poured out the money;” namely, from the chest in which it was collected. See Parkhurst, פָּנָה.

CHAP. xxiii, 3. —“and all the people stood to the covenant.” Compare 2 Chron. xxxiv, 32.

Verse 4. —“and for the grove;” rather, “and for Venus.”

—“unto Bethel.” Bethel belonged to the kings of Judah, from the time of Abijah. See 2 Chron. xiii, 19.

Verses 5, 8, 8, 9, 13, 15, 15, 19, 20. —“high places;” rather, “chapels.” The chapels in verse 9 are to be understood of chapels for the service of Jehovah; but in all the other places of idolatrous chapels.

—“and to the planets.” The Hebrew word seems rather to express the physical influences of the planets.

Verse 6. —“the grove;” rather, “the Venus.”

Verse 8. —“of the gates;” perhaps “of the sylvan deities,” satyrs, fawns, &c.

Verse 9. The priests who had officiated at the provincial altars were put upon the same footing with those who had personal blemishes. See Levit. chap. xxi.

Verse 15. —“ the grove ;” rather, “ Venus.”

Verse 17. —“ What title”— rather, “ What dry heap”—

Verse 29. —“ the king of Assyria.” Μηδεις πολε-
μων και τις Βαβυλωνιος οι την Ασσυριαν καταλυσαν αρχην,
says Josephus ; which explains who is meant by the
king of Assyria, namely, the Babylonian. Niniveh
was destroyed, and the Assyrian monarchy finally
extinguished, about four years before Josiah's death.

Verse 30. —“ dead ;” rather, “ dying ;” for he
died at Jerusalem. See 2 Chron. xxxv, 24.

Verse 33. —“ put him in bonds—that he might
not reign”— For ויאסרו, read, as in 2 Chron.
xxxvi, 3, ויסירו ; and for במלך, read, with many of
Kennicott's best MSS., סמלך. —“ deposed him—
from being king.”

CHAP. xxiv, 6. “ So Jehoiakim slept with his fa-
thers”— In chap. xii, 21, we read of Joash that he
was buried with his fathers in the city of David.
But the author of the second book of Chronicles
takes care to inform us, chap. xxiv, 25, that this is

to be understood only of an interment in the city of David, but not in the royal sepulchres. It appears, therefore, that the notion of an honourable interment is not necessarily included in the phrase that "a man was buried with his fathers," nor by consequence in the equivalent phrase of "sleeping with his fathers." This Jehoiakim was made a prisoner by Nebuchadnezzar, 2 Chron. xxxvi, 6; and, as it should seem from Jer. xxii, 18, 19, and xxxvi, 30, he died at a very small distance from Jerusalem, as they were carrying him in chains to Babylon, and his dead body was left unburied upon the ground. See Bishop Patrick upon this place, and Lowth the father upon Jer. xxii, 19.

Verse 12. — "in the eighth year of his reign," *i. e.* the king of Babylon, in the eighth year of his own reign, captivated Jehoiachin. Hence it appears that the first year of Nebuchadnezzar's reign coincided (in part at least) with the fourth of Jehoiakim, the father of this Jehoiachin, or, as he is called by Jeremiah, Coniah, or Jechoniah. And by this coincidence, which is confirmed by Jer. xxv, 1, sacred chronology is connected with profane; for the first year of Nebuchadnezzar was the 143d of the æra of Nabonassar, as appears by Ptolemy's canon.

Verse 15. —“and the mighty.” For מְלִי, read, with a great number of Kennicott’s best Codd., מְלִי.

CHAP. XXV, 4. —“fled by night by the way”—
Read, as in Jer. lii, 7, “fled, and went forth out of the city by night, by the way”—

—“and [the king] went”— Read, as in Jer. lii, 7, “and they went”—

Verses 6, 7. —“they gave—they slew—and put out”— These verbs are all singular in the LXX and Vulgate, as they are in the original in the parallel place of Jeremiah, and as the first is here in many of Kennicott’s best Codd., and the last in the printed text.

Verse 8. —“on the seventh day”— Jer. lii, 12, “in the tenth day.” He might arrive at Jerusalem on the seventh day, and the temple might not be burnt till the tenth.” See Bishop Patrick on the place.

—“the nineteenth year of king Nebuchadnezzar,”
i. e. the year of Nabonassar 161.

Verse 19. —“five men”— Jer. lii, 25, “seven men.”

Verse 27. —“in the seven and thirtieth year of the captivity of Jehoiachin,” *i. e.* in the year of Nabonassar 186; for the first year of Jehoiachin’s cap-

tivity was the year of Nabonassar 150. See chap. xxiv, 12. Observe, too, that this 97th year of Jehoiachin's captivity would have been the 44th of Nebuchadnezzar's reign, had Nebuchadnezzar been alive and upon the throne at the time: since the 1st of Jehoiachin's captivity was the 8th of Nebuchadnezzar. (Chap. xxiv, 12). But this 97th year of Jehoiachin's captivity, being the 1st of Evilmerodach the successor of Nebuchadnezzar, was the year of Nebuchadnezzar's death, or the year next after it. Nebuchadnezzar therefore reigned 43 entire years, which is the time assigned to his reign in Ptolemy's canon. The difference, which some have supposed, between the canon, and the reckoning of the sacred books on this point, is imaginary, and owes its birth to an erroneous computation.

—"on the seven and twentieth day of the month"—Jer. lii, 31, "in the five and twentieth day of the month." The resolution was taken on the 25th, and executed two days after. See Bishop Patrick on the place.

I. CHRONICLES.

CHAP. XII, 19. —“ but they helped them not;” read, “but helped them not.” David is the subject of the negation. The verb is singular in the original, and is rendered by a singular verb both by the LXX and Vulgate. The pronoun ‘them’ rehearses the Philistims. The reference is evidently to the fact narrated, 1 Sam. xxix.

CHAP. xix, 7. See 2 Sam. x, 6.

CHAP. xxi, 25. See 2 Sam. xxiv.

CHAP. xxiii, 11. —“ therefore they were in one reckoning.” These two families had the service only of a single family allotted to them.

Verse 26. “ And also unto the Levites : they shall no more carry”— rather, “ And for the Levites, there shall be no more occasion to carry,” &c.

Verse 27. “ For by the lats words,” &c.; rather,

“ Therefore by the last order of David there was a numbering of the Levites,” &c. —“ there was,” **היה**, instead of **המה**. See Houbigant.

CHAP. xxiv, 3. “ And David distributed them (now Zadok was of the sons of Eleazar, and Abimelech of the sons of Ithamar) according,” &c.

Verse 6. —“ one principal household,” &c. For **אח**, read, in the three places, **אחד**; “ each principal household one by one for Eleazar, and one by one for Ithamar.” See Houbigant.

CHAP. xxv, 1. “ And David and the chiefs of the host made a division, according to service; of the sons of Asaph, of Heman, and of Jeduthun, who were to perform divine service [or to perform as prophets] upon the harps, psalteries, and cymbals: and the numbering of them was made by classing performers according to their services.” That is, the method of the numeration was, to reckon up the performers in each part of the service. For instance,

Harpers, so many,

Cymbalists, so many.

Verse 2. —“ under the hands of Asaph, which prophesied according to the order of the king;” rather, “ under the order of Asaph, who was a prophet in the king’s service.”

CHAP. xxvii, 2, 3. The order is disturbed. Read, "Over the first course the first month was Jasho-beam the son of Zabdiel, of the children of Perez, chief of the captains of the host for the first month. And in his course were twenty-four thousand." See Houbigant.

CHAP. xxviii, 8. "Now therefore in the sight," &c. The words **וְהָעֵדוּת לָכֶם**, or to that effect, must have been lost out of the text after **וְעַתָּה**. "Now therefore I charge you in the sight," &c. See Houbigant.

Verse 18. —"and gold for the pattern of the chariot of the cherubim." For **וְלַחֲבֻנִית**, I would read, **וְחֲבֻנִית**. —"and the pattern of the carriage of the cherubim of gold."

II. CHRONICLES.

CHAP. I, 16, 17. See 1 Kings x, 28, 29.

CHAP. iii, 1. —“in mount Moriah, where,” &c.
The order of the words in the original is certainly
perverted. Read thus,

הַמִּזְבֵּחַ בַּמָּקוֹם אֲשֶׁר נִרְאָה לְדָוִד אָבִיו אֲשֶׁר הָבִין דָּוִד
בְּנֵן אֶרֶץ הַיְבוּס :

—“in mount Moriah, in the place which was shewn
to David his father, which David had prepared, in
the thrashing floor of Ornan the Jebusite.” See Vul-
gate, Queen Elizabeth’s Bible, and Houbigant.

Verse 3. “Now these are the things wherein So-
lomon was instructed for the building,” &c. “Et
hæc sunt fundamenta quæ jecit Solomon, ut ædifi-
caret.” “Now these are the principles which Solo-
mon laid down for the building.” To the same pur-
pose Queen Elizabeth’s Bible: “And these are the

[measures whereon] Solomon grounded to build." The dimensions of the principal parts are the principles or elements of a building, in the same sense in which the length of the transverse axis, the eccentricity, &c. are called the principles or elements of the orbit of a planet.

—"after the first measure"—perhaps "according to the antient standard." Probably a change had taken place in the public measures of the Jewish people, between the days of Solomon and the compilation of these books.

Verse 4. —"an hundred and twenty"—Kennicott's MS., 80, omits the word סאה and the י prefixed to the next word עשרים. The Alexandrine LXX has ὁψὸς πεντήκοντα εἰκοσι, as if for סאה ועשרים the reading had been אמה עשרים. The main body of the building was but 30 cubits high. What probability is there that the height of the porch was four times as much? See Houbigant.

CHAP. iv, 22. —"and the entry of the house"—For פתח, read, with Capellus and Houbigant, as in the parallel place 1 Kings vii, 50, והפתח.

—"and the hinges"—But in what follows, for ולתותי, read לולתותיה; and for ודלתי, read לולתי.

CHAP. v, 14. —"with a cloud [even] the house"—

For בִּית, read, with LXX and Houbigant, כְּבוֹד;
—"with the cloud of the glory of Jehovah."

CHAP. vii, 20. —"pluck them up—given them."
The pronouns should be of the second person;
"pluck you up—given you."

CHAP. ix, 21. This triennial voyage to Tarshish seems not to have been the same with that to Ophir. The cargo was different. Gold was brought from both places; but the rest of the cargo from Ophir was almug-trees and precious stones, (1 Kings x, 11); from Tarshish, silver, ivory, apes, and peacocks.

CHAP. xi, 18. —"to wife, [and] Abihail." The conjunction copulative is not in the original. The 19th verse speaks of one woman only that bare children, and the 20th of one wife only before Maacah. From these circumstances I am inclined to think that Abihail is the name not of another wife, but of the mother of Mahalath; and that Kennicott's MS., 176, gives the true reading, בֵּית אֲבִיהַיִל.

18. "And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, the daughter of Abihail"—

CHAP. xvi, 1. "In the six and thirtieth year of the reign of Asa"— Baasha's reign extended only

to the twenty-sixth of Asa's. See 1 Kings xv, 33, and xvi, 8.

CHAP. XX, 1. —“and with them [other] beside the Ammonites”— For **מִדְּמֻנִּים**, read **מִדְּמֻנִּים**; —“and with them certain of the Meunites.” See Judges x, 12.

Verse 2. —“on this side Syria.” One MS. of Kennicott's has **מֵאֵדֹם**, “from Edom.” See also Houbigant.

Verse 22. It appears from the 23d verse that the Ammonites and Moabites, with their joint forces, destroyed the inhabitants of mount Seir, and having done this, fell to fighting one with another. This plainly shews that this 22d verse wants emendation. Probably it should stand thus,

גַּת יְהוָה מֵאֲרָבִים עַל בְּנֵי עַמּוֹן וּמֹאָב הַבָּאִים מִדֶּר שֵׁעִיר
לַיהוּדָה וּנְגַפּוּ

—“Jehovah provided those who should fall un-
awares (**מֵאֲרָבִים**, insidiatores) upon the sons of Am-
mon and Moab, [namely] those who were coming
from mount Seir against Judah.

23. “Then the children of Ammon,” &c.

It should seem that these inhabitants of mount Seir were not originally of the confederacy. But hearing of the intended attack upon the Jewish ter-

ritory, rose spontaneously to take part in it, and when they came within sight of the forces which they meant to assist, mistook them for the Jewish army.

CHAP. xxi, 2. —“king of Israel,” read “king of Judah.” Vulgate, LXX, and many MSS.

Verse 12. —“from Elijah” — Houbigant scruples to change Elijah into Elisha, because the chronology of these kings of Judah is in his opinion so ill settled, that it affords no certain ground on which we may proceed. But although the precise time of Elijah’s ascension is not ascertained by the history, yet it seems indisputable, that Elisha was become the principal prophet, and that Elijah was removed before the death of Jehoshaphat. See 2 Kings iii, 2.

CHAP. xxi, 2. “Forty and two” — read “twenty and two,” as in the parallel place, 2 Kings viii, 26. For Jehoram the father of Ahaziah was but forty years old when he died. See chap. xxi, 5, and 2 Kings viii, 16, 17.

Verse 6. —“because of the wounds” — For “2,” read, with several MSS., *po*.

Verse 11. —“of the king,” i. e., of king Jehoram. See 2 Kings xi, 2, and the latter part of this verse.

CHAP. xxv, 8. “But if thou wilt go—battle;”

rather, "For if thou goest to battle making up strength"—God required that the king should rely entirely on the strength of God. He was doing the contrary, when he hired troops of the king of Israel. See LXX and Vulgate.

Verse 23. —"the son of Jehoahaz"—read "the son of Ahaziah." The names are confounded in the original (the printed text, and some MSS, give the true radix) by a mere transposition of the letters.

Verse 24. "And he took all"—read, as in 2 Kings xiv, 14, לָקַח אֶת כָּל.

Verse 28. —"of Judah." Read, with the LXX, Vulgate, parallel place, and some MSS, "of David."

CHAP. xxvi, 7. —"and the Mehunim." See chap. xx, 1.

CHAP. xxviii, 1. "Ahaz was twenty years old"—More probably "twenty-five." See 2 Kings xvi, 2.

CHAP. xxxi, 6. —"and the tithe of holy things." Some words must be lost between "tithe," תְּשֻׁבָּה, and "holy things," קֹדֶשִׁים. For the tithe of "holy things" was not sufficient; the whole was to be offered. The Greek of the LXX justifies the suspicion of a defect in the original, but suggests not any probable emendation. —ἐπιδοχαὶ μωσχῶν καὶ προβάτων καὶ ἐπὶ δέκτα αἰγῶν. But goats are included in צֹאן.

Probably the lost words expressed the fruits of the earth.

CHAP. XXXIII, 11. "Wherefore the Lord," &c. If Manasseh was taken by the Assyrians, who were sent by Esarhaddon to complete the deportation of the Israelites, as Archbishop Usher, with great probability, conjectures, his captivity must have happened in the twenty-first or twenty-second year of his reign. For the twenty-first of Manasseh was the sixty-fifth from the delivery of Isaiah's famous prophecy, if it was delivered in the first year of Ahaz. If that prophecy was not delivered till the second year of Ahaz, which is the latest date that can be assigned to it, then the twenty-second of Manasseh was the sixty-fifth from the prediction, and the year for the utter demolition of the kingdom of Israel. Accordingly the twenty-second of Manasseh is made the year of his captivity in Seder Olam Rabba; and other Jewish tracts cited, as Usher says, by Kimchi, upon Ezek. iv.

CHAP. XXXIV, 10. — "the hand of the workmen." For עֲשֵׂה, read, with many MSS. עָשִׂי. After, for אֲשֶׁר I could wish to read לְאֲשֶׁר. "And they put into the hand of the architects that had the superintendence

of the house of Jehovah; and the architects gave it to those that worked," &c.

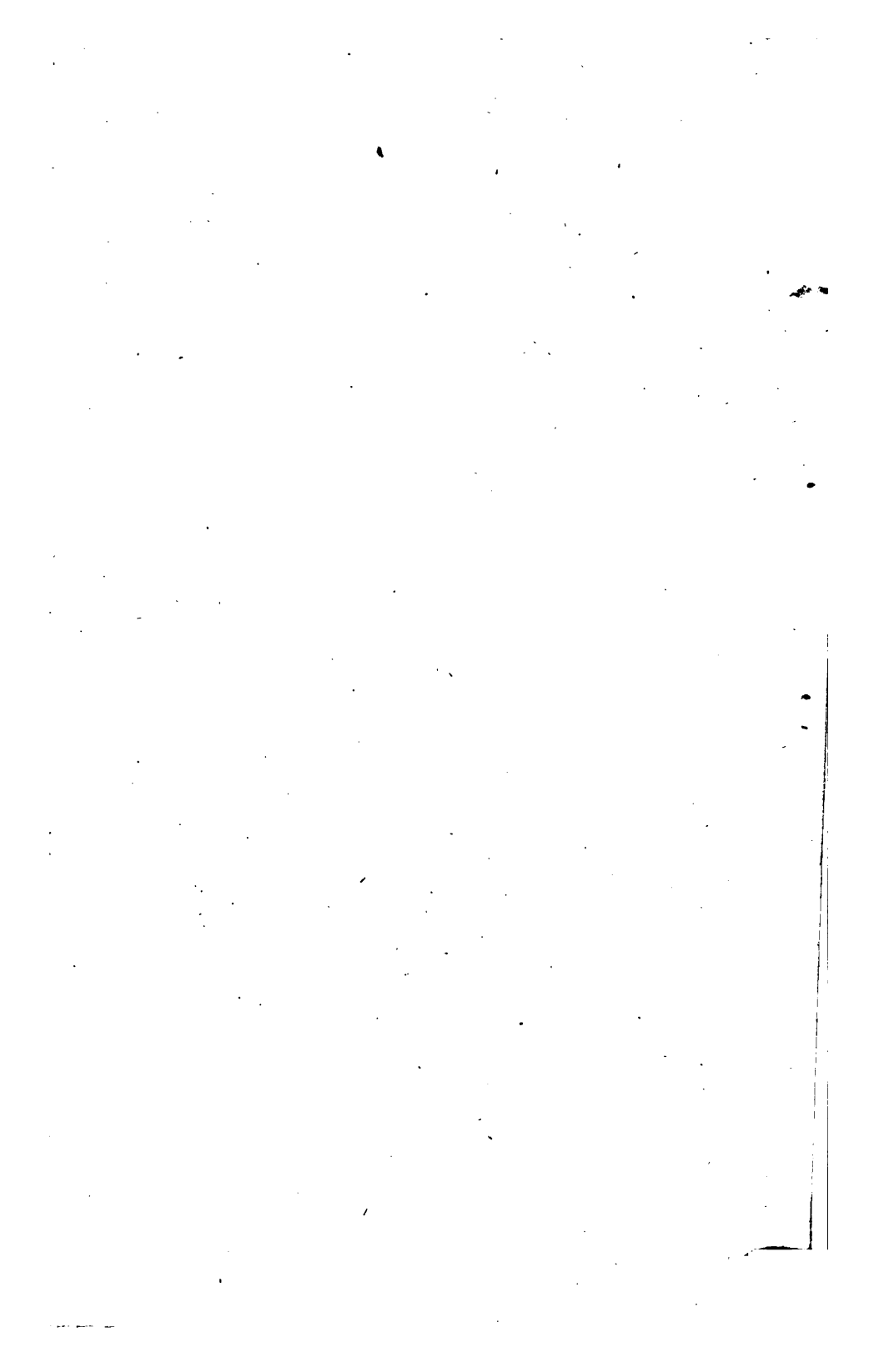
Verse 12. —“ work faithfully,” *i. e.* upon honour, 2 Kings xii, 15.

—“ and other of the Levites all that could skill” — rather, “ Levites, all skilful in instruments of music.” Vulgate, Castalio, Tremellius.

Verse 13. “ Over the bearers of burthens also were overseers; over all the workmen according to the several branches of their work. Of the Levites also were scribes, officers, and porters.” LXX, Castalio.

CHAP. xxxvi, 6. —“ to carry him to Babylon.” But he died by the way. See Jer. xxii, 18, 19, and xxxvi, 30. And see note on 2 Kings xxiv, 6.





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